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It seems prudent to remind readers of AMERICA: (1) that the war bulletin is but a record of facts as far as they can be ascertained; (2) that the Chronicle expresses the sentiments and conditions which obtain in the respective nations; (3) that Topics of Interest and Communications express the views of the writers, not the Editor's; (4) that the Editor's views are found on the editorial page.—Editor, AMERICA.

CHRONICLE

The War.—In Belgium there has been comparative calm throughout the week. Infantry attacks were very rare and the opposing armies contented themselves for

the most part with intermittent artillery fire. The same is true of the line of battle in France, except at Reims, where the Germans have been continuing a heavy bombardment; and in the Argonne region, where the Germans have repeatedly made infantry attacks, which, however, have been repulsed; and in Alsace, where the French have been prosecuting a vigorous offensive. The reasons assigned for the lull in the fighting are the severity of the weather, the condition of the land in Flanders, and the exhaustion of both sides.

In particular Germany, no doubt, has been transferring all the troops that she could spare to Poland, waiting for the outcome of the eastern campaign before resuming vigorous operations in the West.

France and Belgium. France, on the other hand, has played a waiting game so long that she can well afford to rest until she has received the heavy reinforcements that Great Britain is sending to the front, both from England itself and from the Colonies. England is probably voicing the sentiments of the Allies in

her repeated statements that the war will only begin in the spring, at least in this sense that they are content to delay anything like an active offensive until they have had time to muster, equip and train enough troops to give them an overwhelming superiority in numbers. It is certain that the longer the war drags on the stronger grow the hopes of the Allies. The amazing strength that Germany has shown in being able to keep the war almost exclusively in the enemy's country has been due largely to the fact that she was prepared, and the Allies were not. In this matter her advantage is lessening every day. Germany seems to realize this, for there are indications that she is preparing to make another strong attempt to break through the Allies at Arras, where she is reported to be massing many thousands of men. Her victories throughout the war have been gained

Fighting at Arras by her ability to concentrate more soldiers at a given point than her enemies; and her weakness, especially in France, has been due to the lengthening out of the line of battle to such an extent that such concentration became impossible. Arras in some ways is the key to the position of the Allies, and if the Germans should succeed in carrying it, the situation in France might quickly change. This, together with the fact that the Germans at Arras have renewed a heavy artillery fire, and made some daring infantry attacks, apparently with the object of testing the strength of the enemy, gives color to the statement that desperate fighting will soon be begun again. As for the rumors, which are so common just now, that the Germans are soon to retire from France into Belgium, they may safely be discredited. There seems little doubt that Germany has fortified a very strong line of defence in Belgium against the day of possible retreat, but no solid reasons are forthcoming to prove even the remote necessity of such a

movement. The mere fact of the cessation of the offensive, which she has been so long maintaining in France and Belgium, has ample explanation in the state of affairs existing in the east.

Reports from Berlin and Petrograd have been so much at variance and at times so completely contradictory that it is very difficult to form a clear idea of the situation in Poland. At the centre, west of

Lodz and Lowicz Warsaw, both sides claim very large captures of the enemies' troops and guns; as many as 60,000 men were reported on the same day to have been taken prisoners at the same place by each side. It appears now, however, from the names of the towns mentioned by the Russian official dispatches that the line of battle has shifted its position very little during the week, and that very severe fighting is still going on at Lodz and Lowicz. Judging from the dispatches of Petrograd it would seem that the German armies at both these places are in considerable danger of being surrounded, three parts of the circle at Lodz having been already completed. Communications, however, are still open, and reinforcements are being hurried to their aid. As these places, together with Gombin, marked the furthest points of the German advance a week ago, and as even the Russians admit that they are still in the possession of the Germans, one will not be far wrong if he puts down as gross exaggerations the reports that have been current about an overwhelming German defeat. It looks now as though this defeat meant nothing more than a turning back of the German advance guard or a successful effort on the part of the Russians to stop the German progress; or at most that the Russians were able not only to halt their own retirement but even to take up a strong counter offensive movement. Berlin is less detailed in her reports; one gathers from them, however, that the Germans are now on the defensive, but continue to hold their ground. A crushing victory for either side grows daily more unlikely with two such able strategists in control as Marshal von Hindenburg and the Grand Duke Nicholas.

East of Wielun a German army is making great efforts to fight its way north to the relief of the army at Lodz. In southern East Prussia, near Soldau, another German army is making the same desperate attempt to fight its way south to reinforce the army at Lowicz. If they can succeed in both these movements the tide of battle will probably turn once more in favor of the Germans. At present, however, at both Lodz and Lowicz the Germans are outnumbered and in danger of being outflanked; but so far, in spite of heavy losses, have not given ground. On the eastern border of East Prussia there has been comparative quiet, but in Southern Poland, parallel to the Silesian border, severe fighting is reported at Novo Radomsk, and all along the line from Czenstochowa to Miechow, which is about twenty miles distant from Cracow, where the Austrians are making

East Prussia and Cracow

vigorous efforts to push back the Russians from their fortress. Over to the south, in Galicia, they are resisting the Russians, who have again assumed the offensive and have crossed the Donajec river and advanced to within twenty-five miles of Cracow.

Another naval disaster has resulted in the destruction of the British pre-dreadnaught Bulwark. A sudden explosion took place as the warship lay at anchor in the Thames off the Sheerness dockyard.

Naval Operations

Of the crew of 815 men only fourteen were rescued. No explanation has as yet been given. Some think that it was the work of a German submarine, others are inclined to attribute it to the work of a spy, but nothing certain is known of its cause. Needless to say this new loss, within thirty-five miles of London, has come as a great shock to the British people. The following day two British steamers were torpedoed by German submarines in the English Channel and sunk. On the other hand, the Germans have lost a submarine, which was destroyed by a British destroyer off the coast of Scotland, and also a destroyer which was accidentally rammed and sunk by a Danish steamer. In addition they are reported to have lost six submarines in the bombardment of Zeebrugge, their naval base on the Belgian coast. The reason assigned for this bombardment is the recent naval activity of the Germans in the Strait of Dover and the English Channel and the consequent anxiety for British shipping and for the safety of the transports that are conveying Territorials in large numbers to France. Two other losses are reported, though unofficially. It is said that the German battleship Kaiser Wilhelm der Grosse and the German cruiser Hertha struck mines, the former in the Baltic and the latter off Libau, and that both have sunk. Neither report has been confirmed.

The campaign against the Turks has not yet assumed a very important character. Apparently the Allies have not thought it necessary to send large bodies of troops across the Mediterranean. Two engagements of a very minor character have taken place near the Suez

Turkey

Canal, in which the Turks are said to have had the advantage. The danger, however, is increasing, because an army of 76,000 Turks are on the march toward Egypt. The British are confident that Egypt can not be invaded. Their troops are reported to be in strong positions and to be prepared to resist the Turks before they reach the Canal, while the Canal itself is an almost impassable barrier. Italy, too, has signified her intention to keep the Canal open because of existing treaties and trade.

There are persistent reports of diplomatic agitation in the Balkan States, and rumors of proposals for territorial concessions to be made as the reward for their entrance into the conflict. Russia especially is said to be very active; and there is talk of another Balkan alliance, the

The Balkans

motive being the old and hitherto thwarted but never abandoned ambitions for expansion. So far, however, there appears to be little likelihood of their entering the conflict. If they should do so, however, it would be on the side of the Allies. Servia claims, and the claim is admitted at Vienna, to have partially checked the Austrians south of Belgrade.

Austria-Hungary.—The results of the trial of the murderer of the Archduke Francis Ferdinand and of the abettors of the deed were not confined to the sentence

*The Shadow
Upon Servia*

which condemned five of the chief accomplices to death and limited the punishment of two other criminals and of the murderer himself to twenty years' imprisonment, because of their youth. The principal disclosure was the complicity of Servian officials in the plot. The details which now reach us in great fulness, show that this deed was the climax of long revolutionary conspiracies in which the Servian Crown Prince seems to have been personally a participant. It is, of course, known that he had given a special audience to the bomb-thrower, Cabrinowitsch, who was introduced to him by the director of the Servian state printery. The last named is a leader of the Narodna Odbrana, whose head is General Jankowitsch. Under the egis of this organization, as the witness Grcor testified, there existed a Belgrade society whose purpose was to weaken Austria-Hungary by assassination, espionage and revolution. Similar student societies were said to have existed likewise in the dual monarchy itself. The fact that mere Servian striplings freely discussed among themselves the intended murder of the Archduke is horrifying. A still darker shadow is cast upon the Servian Crown Prince by his previous relations with Luka Jugitsch, the would-be assassin of the Ban or Governor of Croatia. Jugitsch, we are informed, had likewise been favored with the personal acquaintance of the Crown Prince. When the trial took place a Servian university professor delivered the greetings of the Prince to the accused. The Belgrade Government had previously given money for the Agram student movement of which the attempted murder was the culmination. Visiting students were always received at Belgrade, we are told, by the Crown Prince in person or by one of his generals. The complicity in the murder plot against the Archduke on the part of the chief of the royal Servian detective force and the chief of police was testified by a witness upon his deathbed. There is no need of further multiplying the instances which have led to the statement of the Austrian press that murder was apparently part of Servian state politics. This matter should be carefully studied, since it is of the utmost importance in deciding upon the cause of the great world war.

France.—Claiming that his previous letters on the subject of religious ceremonies had been grievously mis-

understood and misinterpreted, M. Millerand has addressed a circular letter to the military commanders. The Minister asserts that his purpose was nothing more than "to safeguard liberty of conscience," and that he merely wished to prohibit "such religious services as would entail on the military hospitals the obligation to take part in the services." This hardly explains the Minister's dislike for the ordinary insignia of religion, and it will still be felt that the previous orders of the Minister exhibited no striking desire to safeguard the liberty of conscience of France's Catholic soldiers. Even his latest communication orders that "all the provisions of former circulars be strictly enforced." The Minister then adds:

But in no case are the wounded, or persons attached to the sanitary corps, to be deprived of the right to perform religious ceremonies, or to receive religious blessings, precisely as they would at their own firesides.

Thus, it would seem, one must be wounded or attached to a sanitary corps, before he may, as a soldier of France, exercise his liberty of conscience by performing religious services, or receiving "religious blessings."

Germany.—Countless economic provisions have been taken to prevent a possible shortage of food. Articles which are likely to be soon exhausted are to be sparingly used, while only those which are

Economic Provisions present in sufficient abundance are to be freely consumed. Thus likewise the slaughter of cattle not yet full grown is restricted by definite laws. Rye bread is as far as possible to take the place of wheat bread. The latest decrees of the Bundesrat fix the price of potatoes. For this purpose the country is divided into four sections within which the prices are variously assigned according to the different qualities. The buying or selling of the gold coin of the Empire at prices above the nominal value is punishable with imprisonment and fine. The time for protest on bills of exchange in Alsace, Lorraine, East Prussia and a few cities in West Prussia is prolonged to thirty days. This extension, in addition to the regular time, now gives a protest period of 150 days. Special decrees are likewise made in regard to the use of wheat flour for certain sections, while it is forbidden to place wheat bread freely at the disposal of guests in hotels and restaurants. Such regulations are not an indication of weakness, but a wise provision against future danger. It is evident that a long continuance of the war is expected. Germany remains confident of success, but will leave nothing to chance.

Great Britain.—Sir Henry Howard, K.C.M.G., K.C.B., formerly British Minister to the Hague, and one of the English envoys to the Hague Peace Conferences of 1899 and 1907, has been accredited British Envoy to the Holy See. While he is ostensibly charged with

*A British Envoy
to the Holy See*

the mission of congratulating the Holy Father on his accession to the Pontificate, it is thought that the appointment will be permanent. The new envoy, who is a Catholic, entered the diplomatic service in 1865. His wife, who died in 1907, was Miss Cecilia Riggs, of Washington.

In his speech to the House of Lords on November 26, Lord Kitchener expressed his satisfaction with the conduct and with the results of the operations of the Allies.

**Army, Navy and
Finance**

Lord Kitchener emphasized Sir John French's successful resistance to the advance of the enemy, in spite of the fact that German supports had been pushed up in large numbers. Addressing the House of Commons on the following day, the First Lord of the Admiralty said that there was every reason for complete confidence in the power of the navy to give effect to the wishes and purposes of the Empire. It was because of the navy that supplies had been freely received from every quarter, and that troops had been transported without a single mischance, wherever required. England could lose one superdreadnaught monthly for a year and still retain her numerical superiority. Against Germany's three, the Government proposed to build fifteen ships of the highest type in 1915. Financially, it would seem that the Government will have almost a free hand. According to the *London Daily Chronicle*, the war loan of one billion, seven hundred and fifty million dollars has been over-subscribed by a billion and a quarter dollars. Confidence in the ultimate success of the plans adopted by the Government is unimpaired.

Ireland.—As the result of a lengthy agitation, sixteen additional Catholic war chaplains have been appointed, of whom eight have been named by Cardinal Logue.

**Chaplains for
Irish Soldiers**

Previously there had been but one priest with the six cavalry divisions of 32,000 men, and seven with the eighteen infantry divisions of 360,000. There is now one chaplain for each of the twenty-five divisions and four for the twelve general hospitals. This does not bear out the statement officially sent by the War Office to the *Irish Catholic* that "the basis of allotment has been altered to allow of one Catholic chaplain for each such regiment as well as one for each General Hospital." As the appointments made are for divisions and not for regiments, a large proportion of Catholic soldiers are still unprovided for. The *Irish Catholic*, which terms the War Office's previous conduct of the matter "heartless and cruel," finds conditions still more appalling in the navy, which has 223 Protestant chaplains and but one commissioned Catholic chaplain. The Bishops of Ireland had protested against the neglect of the spiritual interests of Catholic sailors as well as soldiers, but so far the Admiralty has apparently taken no measures to remedy it.

Mexico.—This letter has been received from the Department of State:

November 27, 1914.

MR. R. H. TIERNEY, Chairman,
Committee of the Federation of Catholic Societies,
59 East 83rd Street, New York City.

An Important Letter SIR:—The Department acknowledges the receipt of your letter of October 17, 1914, with which you enclose a statement outlining conditions in Mexico. You ask this Government to rescue the priests and nuns who took refuge at Vera Cruz, and also that this Government withhold its recognition of any government in Mexico which does not grant real freedom of worship.

In reply you are informed that the Department has carefully considered your letter and its enclosures.

With reference to the priests and nuns who had taken refuge at Vera Cruz, the Department would advise you that orders have been issued by the Secretary of War to General Funston to convey all priests and nuns who desire to leave, to the United States, and it is the understanding of the Department that this order has been complied with.

Regarding your request that this Government withhold its recognition of any Government in Mexico that does not grant real freedom of worship, the Department informs you that it will defer final decision as to whether or not to accord recognition to a Government in Mexico until the time shall have arrived for making such a decision. When that time arrives, the Department assures you that the question of religious freedom in Mexico will receive due consideration.

The Department has shown your letter with accompanying enclosures to the President, and it has received from him a written reply in which he says: "I am distressed that our Catholic fellow-countrymen do not more fully realize how frequent and serious our attempts have been to act in the interest of their people in Mexico."

I am, Sir,

Your obedient servant,

W. J. BRYAN.

The following statement, which was made under oath, tells a story of incredible brutality:

The sad and lamentable situation of our Mexican Republic compels me to state under oath the conditions which exist in Mexico as a result of the diabolical persecution of the Catholic Church. Our temples are closed, our churches profaned. On our altars the Holy Sacrifice is no longer offered. Our confessionals have been burned in the public squares and there is hardly one who dares to approach the Sacrament of Penance, even in the most remote corner of a house. . . . Homes are desolate, mothers cry over the death of their sons, fathers are torn from their families for service with the troops while their children weep at bidding their parent a last farewell. Our priests are persecuted. They wander about without anything to eat. . . . The blood of our brothers runs in the streets. Nuns are taken to barracks and robbed of their virtue. It appears as if hell were unbarred and devils had taken possession of men. . . . Anarchy and revenge have seized their hearts. . . . In some churches Carranzistas have impersonated priests saying Mass and have occupied the confessionals, hearing confessions and disclosing what has been told them. (Of all this I have been witness) . . . Immorality has spread to such a degree that not only have virgins been violated, but even nuns have been taken away by force and are being subjected to the most horrible suffering. . . . In a great many cases young women after having been compelled to lead this life (of shame) were thrown out into the street, some being killed as though they were animals. . . .

The revelations will be continued in next week's issue.

TOPICS OF INTEREST

Soldiers of Fortune

You will confer a favor upon me by replying to the following questions through your columns. Is a citizen and resident of a neutral country who enlists in the cause of a belligerent nation, with the sole object of gratifying his desire of excitement and adventure, morally answerable from the standpoint of the Catholic religion for any deaths he may inflict? What is the position of one who enlists for the sole reason that he believes the cause which he espouses to be just and desires to fight for it? Kindly give reasons.

C. F. CAVANAUGH.

JUSTICE is the first thing to be considered in a war. No one may take part in a war he sees to be unjust: the accomplishment of justice should be the chief intention, though not necessarily the most explicit, of every soldier. To exclude every consideration of justice would make one guilty of most grave injustice, even though he should pass through a war without shedding a drop of blood. Besides, he would be guilty "in the cause," as we say, of all the usual accompaniments and consequences of war. Hence, to enlist, either at home or abroad, with the sole object of gratifying the desire of excitement or adventure, without consideration of the justice of the cause espoused, would be gravely illicit.

There are two kinds of military service, compulsory and voluntary. In both each individual must have his conscience clear that he is not violating justice. Service in this country is voluntary; and one may have enlisted before a war, or during it. In the first case his condition is similar to that of one under compulsory service. He is bound to obey orders not evidently unjust. This obligation is proximate and grave. Unless, therefore, the injustice of the war is clear, the more pressing duty of obedience binds him, and he can leave the responsibility on those whose function it is to declare war or make peace. Should he propose to enlist during a war, he is bound *theoretically* to assure himself of its justice. Practically, however, his position does not differ from that of one already enlisted. His country has a claim on him; and this suffices to allow him to take up a cause not evidently unjust, leaving the responsibility to those who are chiefly answerable, and who can determine best the question of justice, since they are fully acquainted with the cause.

But now comes the case of an alien. Neither side has a claim on him. He is, therefore, bound to examine the justice of the matter very seriously. His doubt may be positive or negative. It is negative when he sees no reason for either side; and so simply does not know whether the cause is just or not. In this case Suarez would allow him to trust a good, upright ruler under whose banner he would enlist. However this may be, things have changed since Suarez's day; and, though rulers may try to be good and upright personally, the principles governing their political action are too often

such as have called for the condemnation of the Holy See. Practically the doubt becomes a positive one. There are reasons on both sides that must be examined. One can not do this himself, as a general rule. He can not take the newspapers as his guide. Their principles are too often unsound; not infrequently they are subsidized, and it happens sometimes that they are moved by thoughts of profit rather than of justice. Public opinion is generally the reflection of the daily press; and many people, even good Catholics, are not free from the revolutionary ideas that have filled the air for a century. They will hold *à priori* that the cause of a revolting nationality is just, and that the presumption is always against emperors and kings. The examination, therefore, must be made by one skilled in sound ethics and sufficiently acquainted with the facts.

The result of the investigation will be, very probably, that the reasons on both sides will appear about equal. In this case one, who *purely of his own initiative* would enlist, must follow the safe course. The question is a practical one. He will have, on his own responsibility only, to undertake the infliction of injury on the goods and the lives of others. This infliction is lawful only when done under the authorization of a supreme authority that has acquired the right to inflict such injury on an unjust aggressor. If the acquisition of such a right is not clear to the alien in question, then for him the condition of the other side as the possessors of goods and life must be held the better one. But what if both sides should be enlisting regiments of mercenaries? In this case it seems clear that the alien enlisting would no longer be acting *purely of his own initiative*. Rather, the first impulse would come from those who invite him to their standard. Two things, therefore, must be noted. First, each contending power, by using this means of warfare, grants implicitly to the other the right to use the same, provided it can find in its cause a just title to do so; and second, though a war can not be *materially* just on both sides, it may be so *formally*; or, in other words, though the right, objectively considered, can not be on both sides, yet each party through a closer and a continuous consideration of the reasons favoring its side of the question, and the natural inclination one has to justify himself, may reach the conviction that it is in the right. Hence both can engage lawfully in the war, and both can use mercenaries as a means of warfare. This being the case, the alien, under the implicit mutual concession we have noted, is relieved of the necessity of following the safer course. In former times the employment of mercenaries was common enough; and the case, as we have described it, seems to be the one contemplated by the theologians of the time in saying that, when the reasons for the justice of the war are probable on both sides, a soldier may enlist on whichever side he prefers. Some went so far as to hold that, at least in this case, he might rely entirely on the good faith of the ruler under whose banner he would enlist. But this

opinion others rejected, since, as we have seen, it is the clear obligation of obedience in conflict with the doubtful obligation of abstaining from a war, that justifies such a course; and by that obligation of obedience the mercenary is not held to enlist. Moreover, if that opinion was held unsound in times when better principles of international ethics prevailed, it is absolutely untenable under existing conditions. We say, then, that in the case as now proposed, the alien wishing to enlist must have sound intrinsic reasons approved by competent authority in favor of the justice of the cause he would embrace. Some hold that in this case, provided such solid reasons be found, he is not bound to examine both sides. This seems reasonable. The only reason for such an examination would be the obligation to follow the safer course which, in this case, as now presented, ceases to exist.

The expression "desire of excitement and adventure" is ambiguous. It may mean that one goes to war as one goes to hunt big game in Africa, to gratify his desire of showing his skill in shooting, even of destroying life, or of the free, sensual side of military life, for which he is ready to endure its harder side of discipline, and even to risk his own life. Clearly such motives are not admirable. Or it may mean the desire of change of scene or occupation; or, if he be a soldier, to exercise and perfect himself in his profession. Or it may mean the desire to practise manly virtues, courage, fortitude, magnanimity, praiseworthy in the natural order, and in the supernatural order meritorious. As we have seen, the *principal deciding* motive for entering upon a war must be its justice, so that, if it be not just, nothing may induce one to take part in it. But, given the just war, there is no reason why such motives as those of our second category should not be the *proximate impelling* motives inducing one to enlist.

Lastly, another point must be considered, the character of the person going to war. War contains many occasions of sin. Will they be for him proximate or remote? If of themselves proximate, can he, and will he, make them remote by prayer and sacraments? One may not expose himself to the proximate occasion of sin. Still more care is necessary in an undertaking that keeps him in daily occasion of death.

HENRY WOODS, S.J.

Into the Future

THOUGH dark clouds of uncertainty are at present overhanging Europe, there are at least two small rifts in the gloom, through which tiny glimpses of the future may be had with some degree of surety. The first presage concerns the Catholic Church in France; the second, our popular perfectionist theories. Ever since Robespierre and his fellow extremists salaamed to the Goddess of Reason on the Champ de Mars, back in 1793, Christianity has been more or less snubbed in the

land of Voltaire. For the spirit of the Revolution did not die with the leaders thereof. Rationalistic liberty, rising out of a sea of blood, carried seeds of new ideas in her reeking hands and scattered them on the air. They readily struck root in French enthusiasm. Positivism and infidelity sprang up, and bore as rancid blossoms some of the vilest affronts the Church of God has ever suffered.

Ernest Renan, "arch-Arian of the nineteenth century," coolly referred, with sarcasm crueller than swords, to our gentle Elder Brother as "that delicious young man from Galilee" and "that delightful charlatan"! But the climatic offence was achieved when, in 1907, the Chamber of Deputies, by a vote of almost three to two, "put out the star of Bethlehem forever"! Such unspeakable contumely, combined with the revocation of the Concordat, consequent confiscation of church property, and subsequent exile of penniless religious, whose only fault was that they were making sordid France a little purer, constitute one of the most wretched pages of French history.

Bravely the laicized nuns turned to avocations for which they were in no wise fitted. God only knows how many poor little Sister Pascals encountered the world in its harshest aspects! Other nuns crossed the ocean rather than relinquish their habit, and sought in the land of strangers what was denied them in the country which had given them birth, and to which they had given their all. No resentment smoldered in their bosoms. The philosophy of the humble Galilean is forgiveness. Perhaps, at the time, such meekness pierced the conscience of the unique malefactors who had routed God from heaven, His servants from their homes, and, most important of all, simultaneously increased their own salaries. Human hearts, even such as theirs, are not stones. Still it remained for the present dire misfortune of the mother-land to heap burning coals on the heads of these infidel wielders of French fortunes. In less than four short months France has witnessed innumerable examples of Catholic patriotism, which must have impressed her with deep admiration and burning shame.

Not only have the laicized religious eagerly responded to her distressful cries, but also the exiles. Certainly these abused sons and daughters owed nothing to a country which had stripped them of everything. Had they judged according to the standards with which they had been judged, they would have let her lie sick and unaided on the rough bed which she has prepared for herself. But the religion which she elected to despise sanctions no such heartlessness, even toward the heartless. Shoulder to shoulder with their *ci-devant* enemies, priests are now sharing the perils with which the land is so besieged. And, in the midst of battle, gentle nuns are plying the services which, seven years ago, were so brusquely repudiated, but are now so piteously sought. From Saint Mary's Seminary, Baltimore, Fathers Lava-

tois, Baisnée, and Naimfort, men of high attainment and refinement, have crossed the Atlantic to mingle in scenes which must needs tear their souls. Theirs is the sacrifice of countless others.

Undeniably all this is patriotism of the superbest character. Truly there can not but be enkindled in even the coldest anti-Catholic French hearts a sincere respect for this splendid spirit, for the forgiveness which gave it birth, and for the Church which taught the forgiveness! Surely, whatever the issue of the war, new sentiments toward Catholicism will prevail in France; for, if she is overpowered, she can not but praise, even with her dying breath, the staunch fidelity of her wronged Catholic children; if she gloriously survives, she can not but reward it. The great pendulum of public thought sometimes needs only a touch of sentiment to be set in motion, when a typhoon of argument would fail. Who knows but that in France, under the soft influence of the new-born respect for things Catholic, it will begin to swing slowly back to the grand old religion from which it receded in the madding days of over a century ago? The idea is stupendous; God's designs are more so.

The next presage regards not only France, but all Europe, in fact, the world. Present-day theories of sweeping reform will be seen in a new light. For this titanic contest is a scathing commentary on the grandiose schemes so widely afloat, such as Socialism, universal peace, etc., and is yet another proof of that solid truth which theorists find so hard to digest: reform must begin not from without, but within. Theories can never conquer men until men conquer themselves; and that they are far from having done so, the present bitter crisis evinces. What glittering promises the Hague sent forth to the four corners of the earth only a few months ago! Men's hearts were then free from passion. But on the very eve of the silvery rising of universal peace, the skies darkened, rumbled, and flashed with the most fearful of wars. The cause of the storm is plain: peace should have begun in men's hearts and not in Holland. The world would have shrieked a protest if the builders of the magnificent peace palace had chosen a site of quick-sand; yet the quickest of sands are men's own unbridled tendencies. Schemes, no matter how noble, sink when placed on such a foundation.

All this likewise applies to Socialism. Exposition need not be made of such eloquent episodes as Lane's elaborate failure in South America, and the pitiful mal-adjustments in New Zealand; these are ancient history—black marks against the practicability of the system which can not be erased. But in its most recent hour of test, Socialism has again proved woefully unsuited to man. At a frown from human passion it became queasy and tottered. Quite oblivious of their avowed principles of fraternity and peace, the doctrine's adherents are now busily in the fray, slaughtering the men whom a few days ago they were so enthusiastic to save, filling Europe with the very economic problems which they

boasted to have solved and dissolved, allowing their high-flown principles ignominiously to fall to man's basest moral plane, rather than exalting man to the level of those principles.

When fair peace once more dawns upon the dark, turbulent sea of human events, and social improvement is again whispering to the would-be leaders of men, it can not be doubted that these salient facts, so strikingly brought home, by the present mammoth engagement, will not be overlooked; theories must be suited to man and man to theories, if theories are to be effective; and the greater the scheme of betterment, the better man's nature must be prepared for its reception. Then will men be very apt to hearken anew to the voice of old from Nazareth; for the only successful improver of human nature which the world has ever known is religion.

EDWARD F. MURPHY, M.A.

The Mission of the Catholic Press

“MISSION” means “a sending”; and properly the Catholic Press is not sent. Like Topsy, in “Uncle Tom's Cabin,” it is a thing that “grewed”; a natural output of Catholic energy, a natural expression of Catholic life, imposing a mission on itself. For “mission,” therefore, I must understand “proper aim and object.”

Using “mission” in this sense, I should say that the mission of the Catholic Press is identical with the mission of the Catholic Church. The mission of the Catholic Church can be taken in a narrower or a broader sense. (1) In its stricter sense, the mission of the Church is to preserve and transmit the revealed message of Christian faith, morals and worship to mankind; and to persuade as many as possible to accept it and live up to it, with eternal salvation as the result. (2) But in its wider sense the mission of the Church is, in addition to the above, to encourage and aid every kind of human activity, mental or physical, material as well as spiritual, which helps to the betterment of mankind in body, mind and soul; everything which tends to a higher self-development and self-realization of man's nature as God intended it to be.

The Church's encouragement in this line extends not only to things which directly promote eternal salvation, but also to things which are merely innocent and indifferent thereto. Thus the Church can be deeply interested even in athletics or in trade, simply on the ground that they are both human things making in some way for the betterment of the race. The Church always retains in the background a consciousness of her higher aims, without always obtruding them or making them the only object of her life. *Humani nihil a me alienum puto*, says the Church. “My work is not only to lead men up the steep and thorny path to heaven, but to make that steep and thorny path easier by a reasonable and innocent enjoyment of this life as they go along. It is my

hope, by encouraging such reasonable and innocent enjoyment, to stop mankind from indulging in unreasonable and vicious enjoyment, which makes for misery and ruin—in other words, to keep men from the primrose path of dalliance by making the steep and thorny path as pleasant as possible; to lighten the burden of self-control and mortification as much as may be, so that the weak shoulders, as well as the strong, may be able to bear it.

In defining the mission of the Catholic Church in its wider sense, I have already defined the mission of the Catholic Press. No Catholic paper is bound to cover the whole field. Some can take exclusively the essential work of enforcing the message of Catholic revelation, and thus enter the category of the strictly and purely religious paper. This section can be sub-divided thus: (1) those papers which appeal to the religious emotions and foster piety and devotion; and (2) those which appeal to the intellect and foster Catholic knowledge and principle. It must not be forgotten that if *piety* is one of the gifts of the Holy Ghost, *knowledge* is another of them; and one which requires special cultivation in these present days of education—and of rationalism. Now what I find is that papers and magazines which foster piety and devotion are extremely numerous and wide-spread, and varied enough to meet all needs. Everything which *can* be done is being done in this line. What we want is not to add to their number, but to secure a wider circulation of those which exist. The intellectual side of the Catholic Press is the one which, in my opinion, needs developing, both in quantity and in quality. Much is being done, of course; but there is much more to be done, if we wish to counteract the influence of a non-Catholic or anti-Catholic intellectualism which is pressing on the Catholic mind from all sides.

If I may speak personally, this is the idea which dominates my mind in the conducting of the *Examiner* here in Bombay. That large section of Catholics whose piety is proof against external influences is amply provided for by a whole world of devout literature. My sympathy goes out to those who are not naturally pious, and who need a strong foundation of intellectual principles in order to keep themselves up to the mark; who are constantly being flooded with all sorts of anti-religious ideas which upset their minds, destroy their grip of the faith, and drag them down—some into indifference, others into positive unbelief. Such men, I say, need fortifying intellectually. Their minds want filling with Catholic ideas and Catholic principles and Catholic knowledge—so that they can give a reason, to themselves and to others, of the faith which is still precariously lingering in them. I want to draw back those who have already gone far on the downward grade, and also, by anticipation, to keep back those who are in danger of beginning to slide.

Hence my own program is, first to furnish the more or less educated reader with a mindful of Catholic

knowledge, both of facts and principles; secondly, to present this knowledge in so simple and entertaining a way as to make him feel interested and appreciative, and to wish for more. In this way the continuous reading of the paper is intended to become practically an accumulative Catholic education. In order to do this I adopt certain expedients as follows:

First, there is always before my mind a fine passage of Maurice Francis Egan:

Why should I, who have cultivated all my life the art of saying serious things lightly, be accused of not touching the deeper currents? It seems to me that most writers in Catholic periodicals insist too much on a lack of humor. If a truth is not said ponderously it has no real importance for them.

Everybody knows how the scattering of half a dozen currants in a penny bun gives a marvelous piquancy to what otherwise would be an insipid mass of dough. The same applies to a serious article on a deeply intellectual or religious subject. Some literary instinct impels me to sprinkle my theological bun with currants of playfulness, whose homeliness and unexpectedness is sometimes greeted with astonishment by the staid purist. But who cares for the staid purist when hungry souls are at stake? Such brightening insertions have the effect of enabling an average reader to work through the stiffest of essays with ease, and to come to the end of it with a feeling of refreshment instead of a feeling of depression. I have watched the result of this instinctive expedient of mine for more than eleven years, and can not overestimate the value of the currant bun policy, as an aid to assimilating the most solid and serious Catholic instruction. Whether a given *jeu d'esprit* is always happy or not, I can not vouch. Of course, such a literary expedient must come natural and "to the manner born," if it is to succeed; and no amount of *jeux d'esprit* will avail unless the solid matter is behind it, clearly and forcibly expressed.

This, therefore, is the first item in the program for a Catholic paper—to convey every week some solid piece of strictly Catholic instruction, made appetizing and attractive; so that people will not only persevere in reading it, but will also enjoy it, and assimilate it and remember it.

(2) But this part must not be overdone. The dose of strictly religious matter must be limited to suit the capacity of the circle of readers. Sandwiched in must come articles of lighter interest covering the range of general culture—sometimes of Catholic bearing, sometimes purely secular in nature—which at the same time are instructive, and help to build up the Catholic mind on healthy and innocent lines. I refer to articles on points of history, or travel, or literature, or science, or art, selected for variety like the *menu* of a first-class dinner.

(3) Even articles of pure and simple amusement must be thrown in occasionally, so as to bring about the relaxation of a hearty laugh. I know of many readers of the *Examiner* who invariably look for the jokes first;

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which, like a *hors d'œuvre*, create an appetite for more solid dishes. Thus picking and choosing, they get into such a good humor as to end in reading the paper from cover to cover, winding up with some stiff and solid treatise which, except for this preparatory stimulation, they would hardly venture to face. In this way they manage to get the whole dinner down, and rise up from the table feeling that they have enjoyed it, and are better for it.

I take it that the above program is in itself the common property of all Catholic papers, and only varies in proportion or color according to local circumstances, or the individual mentality of each editor.

(4) Besides positive or expositive Catholic instruction, there must be, according to the environment, a certain amount of controversy—the refutation not only of direct attacks on the Church, but also of those counter-theories of unbelief or of crooked ethics which are struggling so hard for the mastery of the world. Such subjects possess a liveliness of themselves which does not need much rhetorical aid.

Several cautions are, however, forced upon my mind by the defective way in which such polemics are sometimes conducted. First, let the writer know the other side practically as well as he knows his own. Secondly, let him present the other side with absolute correctness, fairness and impartiality. Thirdly, let him, in spite of provocation, always remain the calm Christian gentleman, and always treat his adversary with courteous reserve, free from harsh vituperation or personal abuse—even enemies of the *Menace* type not excepted, though I half expect some disagreement here. It is possible to administer the severest public horsewhipping with a bow and a smile; and it becomes all the more telling because of the bow and the smile. Personally I always entertain the classic maxim: "Treat your enemy as if he were one day to become your friend." Wonderful to relate, in a large number of cases my enemy—taken apparently off his legs by my politeness—has actually become a friend; so much so that several strong controversies in the *Examiner* have ended in a cordial exchange of private correspondence between my enemy and myself. If not converted, he has at least been tamed; and that by "the soft" though by no means weak answer which "turneth away wrath." In short, there is a magical power in controversial self-restraint. Fourthly, let the writer never make use of bogus or weak arguments on his own side. They are always liable to a triumphant refutation; they fail to carry conviction; they give an appearance of weakness even to a strong cause. Take always the select argument which really goes to the root of the question and settles it; and see that it is hammered home in all its inherent strength. Fifthly, in practical points, where no principle is at stake, never defend your own side where your own side is clearly in the wrong. Rise serenely above mere partisanship. You may thereby secure for yourself, as one of my corre-

spondents once put it, "the *invidious* reputation of being impartial"; and may be accused of "giving a handle to the enemy"; but your impartiality will be appreciated by the better minds on both sides, and will give you an authority and influence which is well worth the while. Lastly, let the writer realize that the most satisfying answer to a difficulty is the one which acknowledges the difficulty and, instead of brushing it aside by strong or evasive rhetoric, really faces it and goes to the bottom of it, and does not pretend to solve it beyond that point at which the argument stops. In short, let a Catholic apologist or controversialist make himself so *obtrusively reasonable* in all he says, that even those who are still unconvinced will recognize that at least he has "a case."

I am afraid it is rather egoistical to have devoted so much of this article to my own personal work. But "out of the abundance of the heart the mouth speaketh"; and after all, one grain of practical experience is worth a ton of abstract reasoning.

I will not leave out of count the idea of a Catholic paper which is in its substantial contents secular. The Catholicism of such a paper consists essentially in keeping out those things which are not for the betterment but for the "worsement" of mankind; thus making the paper *negatively* Catholic, with at most a tinge of positive Catholicism thrown in. Such a paper means at least the substitution of an innocent for a harmful thing. But besides this, it is capable of positive influence on secular thought and action, and on the tone of public opinion, redounding to the betterment of mankind; and therefore it falls within the mission of the Catholic Press taken in its widest sense.

ERNEST R. HULL, S.J.,
Editor Examiner, Bombay.

Writers*

OF all the mad social homeopaths, writers are the hardest to reach. That is chiefly because they are sensitive and proud. If a mother were exhibiting her child at a baby show, you would find it hard to criticise the child to her face, no matter how gentle the criticism. The more people were looking at the child, the more sensitive the mother would become. A writer's work is so much a part of him that it becomes almost like a child, and the larger his audience, the more he resents any slight or criticism. This is excusable, but unfortunate.

I once knew a well-seasoned author who underwent agonies at reading every unfavorable criticism. This was not wholly wounded pride; for the author in question was as modest a person as you could meet. But the story or article or novel was always a child, and it was something very near to the parental instinct which caused him to feel so much pain.

*The fifth of a series of special articles.

Yet the great message of the Church must be carried to writers among the very first. They have more influence over the public and over legislation than any other class of men. They are temperamentally inclined to exaggerate evils or to be one-sided in their views. It is their business, or trade, to make as much as possible of the small facts and suggestions of the life about them. In consequence, they take up easily with new ideas, propagate the ideas till the public is tired of them, and then, when their "child" no longer succeeds, they maintain for a while a mortified silence, followed by the adoption of a fresh idea.

I do not mean for an instant that the majority of authors who write either in fiction or articles on social subjects are maliciously insincere. But their appreciation of dramatic values often makes them espouse a cause for which, if they were blunter and more phlegmatic, they would care little. The typical white slave fiction which glutted most of our popular magazines a year or so ago was an instance of this. A good many authors found themselves, with considerable inward surprise, I imagine, writing on the most sordid subjects as cheerfully and earnestly as if they had been writing on New England country life. The editors accepted their work because it was novel and daring; so the authors, quite without malice, contributed a generous share of social poison to the community. For them white slavery was dramatic; a distorted view of psychology was enough to convince them that their stories could do good; falling into the bad habit of "sex" writing thus became very easy.

In the same way writers have seen the dramatic aspects of social revolution, of the fight of labor, of the domineering villainy of certain capitalists, and they have written of these things with the same avidity they would show in describing the French Revolution, or the Great War. Dramatically they are sincere, and since the average author measures his work by dramatic, rather than moral standards, they can not be accused of malicious malpractice. All the more reason, then, why they are sensitive to criticism, and why we must use abundant tact and wise self-restraint in carrying to them the message of the Church.

Catholic authors, on the whole, make by far the best couriers for this work. Catholic authors are like all other authors in appreciating dramatic values; and what is more, they have felt and can sympathize with an author's sensitiveness to criticism. Having experienced the constant guidance of the Church in their work, they know the crushing effect of the sentence: "Your work should not be published; it will have a bad moral effect." It is not pleasant to work up a dramatic idea, to become interested in the characters as they grow to life under your hand, to refine the ironical and forceful incidents, and then suddenly to realize that the whole plot and structure of your story is unwholesome and morbid. Yet this is an experience many Catholic authors have prob-

ably had at some time or another. They of all people, then, are the best qualified to use tact and moderation in criticising, either publicly or privately, the work of secular authors.

Some people seem to be convinced that all Catholic authors have to do is to contribute a lot of clean, healthy fiction and articles to the magazine as an antidote to the poison of sex-mad or socialist-mad or atheist-mad writers. This is not the case at all. If poison is in a man's system (let us say the poison of scarlet fever) you are often obliged to starve him. The old adage, "Stuff a cold and starve a fever," is now known to be only half true. You should starve both a cold and a fever. Even good food can be turned bad if the system is overstocked with impurities.

Good, healthy fiction would be lost if mixed in with much that appears in our magazines of to-day. The same is true of sound, healthy articles. You must drain off the impurities before good food can be beneficial. So, too, you must empty the magazine of sensational morbidity before people will come to enjoy the beauty of wet grass and the sunlight chasing the clouds above haystacks. Not that wet grass and haystacks are the only good subjects for writing. You can write of cities and great machines and big works of all sorts, and you can write with frankness and not attempt to conceal the truth that evil is and must be a part of life as we know it. You can be truthful and interesting, both, without being morbid; you can even make the good seem sensational (which it often is by contrast in these days), and the bad seem dreary and uninteresting. But it is useless to write like this and drown your work in bilge water. Your first efforts must be to withdraw the poison; and, to do this, your audience had better be one man at a time than thirty thousand, provided that man is a writer of popular or widely-read books, and himself one of the mad social homeopaths.

Make friends with your fellow-authors. Remember that you are not better than other men, though you may be working under better guidance. Suggest the dramatic value of goodness. Suggestion will work much better with sensitive writers than criticism. Suggest that their present work has fewer dramatic possibilities than healthy fiction. If they write a really good story, show by your pleasure in it that you like it much better than their other work. They will be quick to see the contrast in your manner. You need never openly condemn what they are doing now; that would be to lose their friendship and trust. Remember your own sensitiveness and be kind. Be tactful, and above all persistent, and the time will soon come when your own healthy work can find a prominent place in our magazines, and at least a breathing spell will be offered during which you can hope to reach the really guilty parties, the men who make the poison, of which the poor writers are only the combined victims and distributors.

RICHARD DANA SKINNER.

Father Pardow

IN the life of "William Pardow, of the Company of Jesus" (Longmans), Justine Ward has found material for an excellent book. In many ways it will give satisfaction to the friends and disciples and admirers of the noted preacher. The most casual reading carries the conviction that it was well worth the writing and as a biography is likely to win high praise. Although a tribute of grateful and devoted affection, it is not a panegyric, but a sober, unexaggerated and just appreciation. Father Pardow himself, could he have been brought to sanction such a work, would, one fancies, have given to this study his full approval. Not so much because of its artistic and literary merit, for it is rich in both; those who have known the writer's previous work expected nothing less. The plan, indeed, is carefully conceived and consistently developed, the prose is almost faultless, the matter is arranged with strikingly good taste, and throughout there is a fine appreciation of the real nobility of Christian life. And yet these are not the things that Father Pardow would approve of most in this record of his works and days, nor indeed will they who knew him intimately find in them the chief merit of the book. Its best feature is its simple, honest portrayal of the strong man of God. For this Father Pardow was above all else. Some found him cold, lacking in the quick tactful sympathy that is the language of heart to heart; others found him hard in his outlining and exacting of heroic ideals; but no one ever found him wanting in love for God, especially, as expressed in devotion to the person of Jesus Christ; no one could accuse him of being faint-hearted, or faltering or inconstant in his following of his King. This emphasizing of his strong soldier spirit makes his biography very valuable, for it lays bare his heart with the secret of his words and deeds.

The portrayal of Father Pardow puts before us not merely the sayings and actions of the man, but the man himself; and this not by way of a proposition to be proved, but as the inner content of every page. Many sides of his varied life are held up to view but in them all and through them all is subtly but irresistibly suggested as the dominating note, his character as the strong man of God. He had ardent desires but all for Christ; indomitable resolution that no difficulty could daunt; and great success, in which, however, he did not glory as if it were his own. Such is the meaning that will be gathered from the reading of his life: he was heroically faithful to high ideals and most of all to his special mission as the ambassador of Christ.

From his entrance into the Society of Jesus until his death with Christian courage in Saint Vincent's hospital, this was evident; and no less in the works that were hidden in God than in those that were open to the public eye. As an example we take his struggles in the matter of his preaching, for herein his courage was singularly striking.

Somewhere in his communings with the Holy Spirit, he had learned the particular form his service was to take. He has not told us whether this conviction was a sudden inspiration or a growth; but early in his religious life he seems to have realized that he was called to the ministry of the Word. To make Christ better known and loved, this was "the greater glory of God" for which he felt that he had been set apart. The mission was a glorious one, but it was a mission that demanded long continued sacrifice. If he would be a preacher, he must have learning. A protracted period of close and assiduous study would be required if he was to influence profoundly his generation. And yet violent headaches made the prospect, which is never easy, for him doubly hard. Father Pardow did not quail. He took his burning, throbbing temples between his hands, and by grim courage held himself to his desk; and this not for hours or days or months but for years. There were

other disabilities also which at first sight seemed to shut him out from the career to which all his longings urged him. He was small, inclined to be awkward and frail; his voice was thin, high-pitched, without resonance, and not under control—defects enough surely to dampen any man's hope of more than ordinary success in the pulpit. They did not discourage Father Pardow. For although nature had not been kind, and had even refused to smile upon his aspirations, God had given him a will of iron, and he set out to acquire what nature had denied. It took years of frightening fidelity to exercises of physical development, years of pitiless profiting by drastic criticism before he won the victory, but he did triumph in the end; so that in the last fifteen years of his life there was scarcely in all the United States, a more obedient and more serviceable voice, or a pulpit orator of greater forcefulness and dignity.

In the beginning he adopted the formal kind of preaching once so popular with the great French orators, but he soon abandoned it for the more popular though always dignified style for which he was so well known. He himself said that he was incapable of the more exalted flights of impassioned eloquence; this was probably not altogether true, because he could and did stir the emotions when he wished. Apparently he deliberately set aside the more brilliant kind of preaching as being less effective, and of set purpose chose what was sometimes criticised as excessive simplicity of thought and language and illustration. Indeed a favorite part of the preparation of his sermons was to walk along the crowded streets, looking into the faces of the hurrying throngs and from their expressions learning the figures and the imagery with which to enforce his lesson. In all this, however, he cared for one thing only. He wanted to get people to translate into their daily practice the message he had been commissioned by his friend, Jesus Christ, to teach; and as a consequence he subordinated every consideration of glorification of self to the accomplishment of this purpose. How fully he succeeded is a matter of common knowledge. Wherever and whenever he preached crowds flocked to hear him, and if he did not always thrill his audience through and through, he seldom failed to produce a deep and lasting impression. To hear Father Pardow was to receive two or three resistless convictions which may or may not have made the heart glow, for this indeed he cared very little, but which almost invariably roused the will from lethargy into action. If the convents and chapels and churches and cathedrals up and down the land could speak, what a tale they would tell of permanent conversions from bad to good and from good to better, all wrought by the influence of his strong love for God!

The constantly growing insistence of his desire to spread the good tidings came to control almost every detail of life. His penance was regulated by it and the routine of his ordinary day, his rules of prudence also, his distractions and his interests. An instance in point was the principle that guided his choice of reading. Newspapers, magazines and books had for him but one recommendation. Unless they promised help for retreats or sermons they were cast aside unopened. The attractive side of literature no doubt appealed to him as to others, but he had a work to do and could not afford to turn aside even into innocent fields of pleasure. If he was tempted, he was too strong to yield. He held important offices in the Society and might easily have allowed himself to be absorbed in the work of government. He did not do so. Whatever obedience assigned to him, he did with all his strength; but his life work continued to the end to be the work of preaching; other occupations were rather incidents, interrupting but never obscuring his work of predilection.

Father Pardow's ministry of the Word has been dwelt on, not because it has been given a corresponding prominence in his biography, but rather because it is the best known of the many

phases of his life, and at the same time the aptest illustration of the spirit that vivified all that he did. In his meditation, at his Mass, in his interior and exterior life, he was always the same. He never counted the cost. He was a generous giver. In everything and at all times he was the courageous, the dauntless, the strong man of God. J. HARDING FISHER, S.J.

Mission Movement among Protestant Students

THE organized mission movement among Catholic students is still in its infancy. The parallel movement among Protestant students has already continued for more than thirty years. Its effectiveness in obtaining recruits and resources has been unquestioned. It will therefore be useful for us to draw whatever lessons we can from Protestant activities. The great means at their disposal and the remunerations which they can offer to their missionaries, considerations doubtless largely accountable for the success of the student propaganda, are, of course, not within our reach. But the Catholic Church, as the one divinely instituted missionary power which has Christianized the world ever since the days of the Apostles, has resources more mighty than any temporal advantages. It is the method of Protestant organization which deserves our study.

In various Protestant countries small academic missionary societies existed as early as in the seventies of the last century, but they never attained to much importance. The real origin of the broadly organized movement of to-day must be sought in the revival lectures delivered by the renowned evangelist, D. L. Moody, in 1882, to the students at Cambridge. The result of these lectures was that five students and two officers, among them C. T. Studd, the millionaire, all sportsmen of the first class, and then known and much spoken of as the "Cambridge Seven," devoted themselves to the missions in China. Before their departure they visited the various English universities. Their example and their fiery words at once aroused a lively enthusiasm throughout England. "No event of the whole century has done so much to bring home to the hearts of Christians the claims of the mission field and the sublimity of the missionary calling." (*Andrew Murray, Key to the Missionary Problem.*)

These happenings did not pass unnoticed in the United States, the less so, as a brother of Mr. C. T. Studd was visiting the American universities for the purpose of promoting by lectures on spiritual topics the religious life among the students. At one of these meetings at Cornell University he won over the highly-gifted John R. Mott, who was then preparing to enter the field of politics, but who became a co-worker in this religious propaganda. Of decisive importance, however, for the mission was a conference of American and Canadian students, convened for four weeks by D. L. Moody in Northfield, in 1885, at which Robert P. Wilder, then a young student, together with Ashmore, the missionary, and Dr. Pierson, who later on became famous in the missionary movement, pleaded so successfully in behalf of the mission, that one hundred students, among them John R. Mott, declared themselves willing to go forth to the distant country of the heathen, if it were the will of God. As an effective watchword they adopted the principle which originated in America, "The Evangelization of the World in this Generation." It implied that the Gospel should be offered every person, without exception, during the present generation. This program will necessarily find its own limitations, but it is evident, from our own point of view, that our 300,000,000 Catholics could do incomparably more for the extension of the Faith, by their alms and their actual service, than they are accomplishing at present.

Such was the beginning of the "Student Volunteer Movement for Foreign Missions," as this propaganda has come to be known. The movement at once made progress. Two delegates visited the higher seats of learning and aroused everywhere unbounded en-

thusiasm. At the end of the first year 2,200 young men and young women had offered themselves to the mission service as "Volunteers." In 1890 their number was 4,752.

The manner in which these young people were won over is remarkably American. According to Warneck even moral violence was used. Three, four, five meetings were held in succession, the one more emotional than the other. At some of them even the lights were extinguished, while all lay prostrate upon the floor in prayer. More and more urgent appeals were addressed to the young men, then already in a state of great excitement, until finally, one, two, then three, and more, of the artfully intoxicated students volunteered. (*Allgemeine Missions-Zeitschrift*, 1890, 273, 280.) The results of such intrigues were soon forthcoming. In June, 1889, 3,500 of these volunteers were confidentially approached with the question whether they were "faint-hearted or still firm in their determination." By March, 1890, 800 of them had sent a reply. (*Ibid.*)

Although very many students retraced their steps after so hasty a declaration, the Volunteer Movement has had a great success, and has produced the most far-reaching results. By the beginning of 1908 the movement in North America alone had sent forth 3,410 missionaries, men and women. And within a very short time its mighty waves had already reached the continent of Europe.

In England the Volunteer Movement gained a firm footing in 1891, and received an able leader in a young Scotchman, Donald Fraser by name. Before the year 1908, 978 men and 258 women students had enrolled, and by March, 1909, 1,385 "Volunteers" had already departed for the mission-field, having completed their course of studies. At the Liverpool Conference in January, 1896, where more than 1,000 members were present, students even from Denmark, Germany, France, Holland, Norway and Switzerland took part, and by the work of its representatives the movement soon spread over the whole of Protestant Europe. In Germany particularly a "Students' League for the Mission" was organized, calling itself "Prayer Recruiting League for the Mission." Within twenty years 6,000 Volunteers from various countries had joined the different mission societies. The fact that not many were received in Europe from the higher seats of learning is due in great part to the practice of sending out missionaries who have been educated in the seminaries for a period of only six or seven years. Of the students, however, who joined the missionary societies it was found that three-fourths had been attracted by this student movement. To instil into it still greater energy and uniformity the "World's Student Christian Federation" was finally organized in Sweden in 1895. By the year 1908 about 2,000 societies and 115,000 members had been affiliated.

The administration of the entire movement is entrusted to several secretaries, who from time to time renew the interest in the missions by a personal recruiting tour among the high schools and colleges of the country, where public speeches and private conferences are on the program.

Mission conferences on a greater scale are held every four years in all affiliated countries. Because of the thorough preparation for these meetings and the full attendance on the part of the student body, they visibly promote the mission cause in England and America. Over and above these great conventions smaller associations in the United States and Canada arrange annually seven meetings for the men and five for the women students. In addition to all this organized propaganda, summer conferences are held, which effectually promote the work, and are attended by all the home organizations. While these conferences are open to all students, the World's Student Christian Federation, moreover, conducts special meetings for the leaders of the movement. Such meetings take place in turn in different countries. General sessions for students are likewise held at them. It was the conference, opened at Tokio under the leadership of John R. Mott,

which so forcibly impressed the Japanese public by its brilliant pomp and ceremony.

The impressions of these enthusiastic conventions soon vanish from the mind. If the interest for the missions aroused by them is to be kept alive, a steady occupation with mission affairs is indispensable. It is for this reason that the practical American branch introduced mission classes, to which the Student Federation invites all members with particular stress and success. In this movement also the American youth leads. During the winter months groups of from eight to ten young people form mission circles for the special purpose of discussing some of the many "mission" books, and of uniting in common prayer for the missions. In this particular regard the student movement has expanded to a mission movement among the young. About 200,000 young people, among them 150,000 students, are members of such circles. During the years from 1902-1909 no less than 710,350 of their text-books were sold. In 1910, England alone had about 2,500 mission circles, which soon spread to the Netherlands, Denmark, Norway, British India, and recently also to Germany. As their success generally depends upon the skill of enthusiastic leaders, the association has organized summer schools, as the independent institutions for the training of able leaders are known. The summer schools are generally conducted at the more prominent summer resorts, and will eventually form part of the summer conferences described above.

Thorough mission study naturally presupposes the production and spread of suitable mission literature. Along these lines the mission movement among Protestant students has been remarkably active, especially by issuing the text-books mentioned above and disseminating other stimulating mission literature. The various national organs of the World's Student Christian Federation also devote much attention to mission affairs. Among these the most prominent are the English *Student Christian Movement*, the French *Le Semeur* (*Bulletin des étudiants français de Paris*), and above all, *The Student World*, a quarterly published since 1908 by the international association.

However, the students inspired for the missions, especially the Americans, under the leadership of John R. Mott, did not rest satisfied with their home missionary endeavors. They were eager to carry their propaganda directly into the student-bodies of heathen countries. To achieve their object they did not found a special society, but the greater part of their "Volunteers" joined already existing societies, who were well experienced in such movements, a step lauded by the entire Protestant press. In America we have a special "Board for Mission Aspirants," which recommends worthy candidates to the various missionary societies. But in the great centres of heathen culture independent branches of the Young Men's Christian Association were established for the more studious natives, and of this Y. M. C. A. the Student Volunteer Movement is a mission-branch. The American secretaries appointed to the branch societies at Tokio, Shanghai, Peking, etc., by John R. Mott—in 1907, there were already 52—were men of great talents who had been selected with the utmost care and who succeeded in making their societies influential in the leading cities of Southern and Eastern Asia. These branches of the Y. M. C. A. offer the opportunity of a higher education to ambitious and promising young Asiatics, and put at their disposal all facilities of the modern gymnasium and field sports. Above all they are busy in spreading broadcast their Protestant literature. They also meddle with politics, as they did, not long ago, at the time of the Chinese Revolution, and thereby lower the prestige of the mission itself. More serious is the dogmatic uncertainty of some of the directors even in fundamental truths of the Christian Faith. In the *Kaitakusha*, the official organ of the Japanese branch, an atheist was permitted to air his views, while Harnack himself received unqualified praise. (*Zeitschrift für Missionswissenschaft*, 1911, 330; 1912, 76, 159.) We should state, however, that Protestant

mission enthusiasts among the students regard private and common prayer for the missions and for the awakening of the missionary spirit one of the most important duties of their federation.

The energy with which the Protestant mission movement has been developed among students should certainly stimulate our own zeal to promote by every means in our power the missions of the Catholic Church, and to become instrumental in spreading most widely the knowledge of the one true Faith. How this movement can be organized among our Catholic students will form the subject of another article.

FREDERICK SCHWAGER, S.V.D.,

Motherhouse of the Society of the Divine Word.

COMMUNICATIONS

(Correspondents who favor us with letters and contributions are reminded that their manuscripts will not be returned unless stamps for postage are enclosed.)

Church Extension Society and Mexican Refugees

To the Editor of AMERICA:

There is a passage in the Mexican Chronicle, in your issue of November 21, which seems to some open to misinterpretation. The passage reads:

At the present writing it appears that General Funston informed the Government that the Church Extension Society will attend to this matter (the transportation of priests and Sisters from Vera Cruz). This is an uncalled-for interference in a good work.

The passage no doubt refers to General Funston's action, but it is likely to be misinterpreted.

Chicago, Ill.

D.

[Both in intention and in fact the passage refers to the General's action. The Catholic Church Extension Society has and has had AMERICA's entire sympathy, approval and, as far as possible, cooperation in every item of work done in behalf of the Mexican refugees.—Editor, AMERICA.]

The Italian Question

To the Editor of AMERICA:

My opponents affirm that the Italian immigrants "are to a large extent uninstructed in the very elements of their Faith, and that thousands upon thousands of boys and girls beyond the age of sixteen are so." It is not my intention to assert that all the Italians who come here are well instructed in their religion. In Italy, as well as in any other populous country, local or personal reasons may have hindered the religious instruction of a certain number. But the statement as given by my opponents is false. For the proof of my assertion I will rely mainly on the opinions of experienced men without omitting to say, however, that the Italians I have met in this country in ordinary life or as a Sunday-school teacher knew their religion. Bishop Dunne, of Peoria, Ill., who was for years rector of an Italian parish in Chicago, speaking of the most calumniated among the Italians, says: "The Southern Italians compensate in their working knowledge of the Ten Commandments for what they lack in secular education."

An experienced Italian missionary writing to me about the Italian boys and girls who come to this country says: "All know the things of their religion. But they find that they easily forget the prayers learned in a language which is no longer heard by them. Most of them know their prayers in Latin." Other letters of Italian priests working in this

country agree with what has been said above. Whom, then, shall we believe? Priests who have been working for years among the Italians and know their language and their ways, or others who often repeat what they hear without weighing much its value?

As to statues, processions, heavy candles, emotionalism, etc., let me remind my opponents that as a Catholic priest I know as well as they do that religion does not consist in such exterior practices; often, however they are a sign of the Faith abiding in the heart and, moreover, are a real help in drawing people nearer to God. The Catholic Church approves of them.

The falsity of the assertion that the Italians in this country do not attend missions appears from the fact that at forty-two missions given by the four Fathers of the Italian Apostolate of New York, 19,570 person attended. In this country there are about 250 Italian churches. To these should be added many missions, chapels, basements of non-Italian churches and a large number of churches which, although not Italian, have Masses and other services for the Italians. Altogether we have a total of several hundred churches attended by Italian congregations. Nor is this all. Many Italians go to non-Italian churches. This is the case especially with the many thousands who know English, and with many others who live in places where there is no Italian church. From the reports of a number of Italian churches, I choose ten, representing different parts of the country, Boston, New York, Philadelphia, Cleveland. These show that 47,570 are present at the different Masses on Sundays, that the number of Communion every year is 475,761 (an average of 15,858 Communion a month); that there are 9,970 members of pious sodalities. These ten churches therefore prove the absurdity of the assertion that 99 per cent. of the Italians in this country stay away from church. If the statement were true, only about 30,000 Italians would be church-goers. Really my opponents seem to be altogether misinformed about the religious conditions of the Italians in the United States. The Italian children in the Italian parish schools are at least 15,000, but there are many others who frequent the parochial schools of non-Italian churches. This is the case especially in those places where no Italian parochial schools have as yet been built. My conclusions therefore are as follows:

(1) There are many widespread prejudices in the United States against our Italians, even among Catholics. (2) Much of the evil that may be found among the Italians is due to indifference and neglect on the part of those who should assist them. It is to be admitted, however, that it is often difficult to have a sufficient number of priests for them. (3) The work of zealous priests among the Italians meets, usually, with a generous response. (4) There is an immense amount of good being done among the Italians which is practically unknown even to otherwise well-informed persons.

My ardent desire is that this little controversy may do away with many prejudices against the Italians and that many priests may be moved to work for them. The future prosperity of the Church in this country may depend a great deal on the Italian immigrants. JOSEPH M. SORRENTINO, S.J.

To the Editor of AMERICA:

On the Italian defection from the faith of their Apostolic See I want to say that the more clearly the question is brought before the proper authorities the sooner will the Church in America be freed from the present Italian problem. Along the railroad here you will find at intervals Protestant Italian chapels to gather in the Italians and turn them into scoffers at their faith and priesthood. In the "movie" theatres you will find everywhere whole Italian families from the

father down to the youngest baby. They can find money for that every day of the week and on Sundays, too, but nothing on one day of the week for God's Mass-house. I know for a fact that many Italians in business let their children fall into the hands of the Protestant proselytizer in hopes of gaining a better foothold in business. Moreover they hold that good Catholics who support their churches are to be sneered at. Their attitude is a source of great disedification.

Westchester County, New York.

A PRIEST.

To the Editor of AMERICA:

There is nothing more difficult to handle, more hard to refute, than general charges, which say much in general, but nothing very definite in particular. Mr. Hadley seems to revel in generalities. I would answer at length if space were allowed me in AMERICA. However, let him remember that *Nemo malus nisi probetur*, and that he is making wild and random statements without proving them. If priests and bishops informed him about the bad conditions of the Italians, why does he not give us their names?

As to "Forestiere," let him understand that a certain amount of religious instruction may suffice in one country, which would be insufficient in countries where dangers are greater. This explains Pius X's words with regard to Italians emigrating to other climes. I know that persecutions sharpen one's love for the Church, still how does "Forestiere" account for the millions of men and women of other nationalities here in this country who should be Catholics and are not.

G. REALMUTO.

To the Editor of AMERICA:

If an English-American may presume to observe the ways of the American-Italian, he may suggest at least one explanation for the apparent lack of Catholic practice discussed in AMERICA. The Italian emigrant is not, of course, a man in pursuit of the right to worship God according to his own conscience, for he has that at home. He is, rather, as a rule chiefly in pursuit of financial betterment. This being the case, acquisition is the first law of his energies, and his real economies usually begin with the Church. The European Catholic, like the American parent in our public-school system, is a little spoiled by State support. It used to be said of unhappy Mexico, that the chink of money in her churches was never heard save in the poor-box at the door. How great must be the surprise and indignation then of the thrifty Catholic immigrant to be confronted with such a thing as pew rent, or a regular tax for a chair in the House of God! It is the bane of all native-born, parsimonious Christians; doubly the bane of an economical immigrant. An Italian fruit vender once said to me, "I sell one hundred plates of ice-cream every Sunday." She said nothing about Mass. She was, in fact, too busy taking in money to hand it out.

Lost in the religious crowds of Naples, such a Catholic may or may not drop his small coin unobserved in a poor-box. But may the saints defend him! when that long-handled conspicuous American alms-basin seeks him out, sometimes thrice at one service, his mind recoils in what he considers a just repugnance. Humanly speaking, it seems to him cheaper to "miss Mass." It appears to him that the Catholic Church in the United States is made up of a howling mob of orphans, seminarians, dependent heathen, "euchres," festivals (whatever kind of beings those last strange syllables imply), bazaars and wheels of fortune.

I do not know of anything more annoying to a get-rich-quick Italian, or American, than that same inexorable long-handled alms-basin pointed directly at him; pausing, halting,

before the gaze of a watchful congregation behind and on each side of him. He protests that he prefers to give his alms in secret; not to let his left hand know whether it is one cent or one dollar that he is bestowing. But under the test of the circulating basin, his charity is dragged to the light and the light exposes him. He also argues that he has grandmothers and sisters in Italy whom he wishes to bring to our free and happy shores. How can a fruit importer, still less the owner of a peanut stand do more than that? The "demand" on the Mass-goer seems to him an outrage. There is an old-fashioned Methodist hymn that runs:

I'm glad salvation's free.
Salvation's free for you and me.
I'm glad salvation's free.

It does not look that way to the Italian emigrant who has been provided with a free standing or kneeling space, and the unsuspecting alms-box for the poor, outside. He forgets that we are all bought with a price, the price of extreme self-denial; that the laborer, even in the priesthood, is worthy of his hire; that it profits a man nothing, though he sell all his goods, if he restores none of his gains to God and His Church on earth. In short, *cherchez la portmonnaie* of an indifferent Italian in the United States.

E. S. CHESTER.

To the Editor of AMERICA:

Our experience with the Italian immigrants accords very much, though in a different way, with that of the old French missionary as published in the *American Ecclesiastical Review* of May, 1889. We had not his advantage, much to our shame and regret, of even a half knowledge of the Italian language, but we nevertheless managed to interest them, without much difficulty, in attending Mass on Sundays and the reception of the Sacraments two or three times a year. We secured the services of members of a religious order to visit them and hear their confessions in the church. As they grew in numbers they gravitated to one of our galleries, of which in a few years they took complete possession. During the incumbency of our scholarly and zealous Bishop Becker, our Italians could be counted on the fingers of one hand. It was in the early 80's, under the saintly Bishop Curtis, that their number increased in different parts of our city and diocese. Fortunately, at the same time, newly ordained priests who had made their studies in Rome began to arrive, and they furnished most timely and valuable aid. Annual retreats were preached in their own language by missionary Fathers, of which the majority of the Italians, the mothers particularly, who came with their little children, whom they placed on the floor of the aisles while their infant babies nestled in their arms, availed themselves enthusiastically. At the advent of our present most devoted bishop, he established a special Mass for the Italian people and appointed his present zealous chancellor, their chaplain. Under his wise and benignant service of nine years the work prospered wonderfully. As mentioned in our "Dedication Memorial," he gathered some four or five hundred persons, chiefly men, at his Sunday Mass. He had instructions given, he established catechism classes, sodalities and other religious associations which meet regularly, he organized a Ladies' Cooperative Association, composed of intelligent and zealous zelators, whose duties engage them in visiting the Italians in their homes, in teaching catechism and other branches of knowledge in our school halls and in various other kinds of spiritual and corporal works of mercy. Upon his appointment as chancellor and his removal to the bishop's residence he was succeeded by two Roman students, though natives of our diocese, whose efforts have been crowned with marked success. This good work

has been described by Cardinal Falconio and his Excellency, Mgr. Bonzano, the Apostolic Delegate, as positively ideal. We leave to others to tell of the successful work done for the Italians in the other parishes of the city and diocese. Suffice it to say that our good and indefatigable bishop, finding the number of immigrants increasing very rapidly had another church partially built for their needs in the section most thickly populated by them, and had two other Roman students to supply their needs. In the adjoining parish another Roman bestows his services when needed. In our cathedral the Rev. Dr. Grant, their affectionate and able chaplain, and the zealous Father Ryan, also of Roman training, while not neglecting their work as assistants to the bishop and rector, have labored so constantly and made such sacrifices, that their apostolic success is a matter of common knowledge throughout the country and in Rome itself. In twenty-five years our sodalities of young men and women have been renewed three times, because the marriage of previous members led to their establishing homes in different parts of the country. One-third of our school is composed of Italian children. The same may be said of most of the other city parishes, while that of St. Thomas contains a majority of Italians. There are four other associations whose members averaging eighty in number receive Communion once a month. Many Italians assist at our daily Masses and evening devotions and receive Holy Communion daily. In all these years we have never asked the people for money beyond passing the collection baskets at the offertory. Yet we have always received sufficient funds to pay the salary of the reverend assistant and other expenses. All people are amenable to kindness, right principles, right conduct and right sacrifice, and all things are possible to God's grace.

Wilmington, Del.

JOHN A. LYONS, V.G.

To the Editor of AMERICA:

I have taken a keen interest in the discussion carried on in AMERICA concerning the religious condition of the Italians. It seems that Rev. Father Sorrentino and Mr. Hadley are arguing on entirely different premises. Father Sorrentino confined his first remarks exclusively to the religious conditions in Italy, while Mr. Hadley in answer took his data exclusively from the religious conditions in this country, and significantly asks whether the immigrants threw their faith into the Bay of Naples on coming to America. This arguing from different premises naturally led to a confusion of ideas, so that the original intention of Father Sorrentino, of merely describing the religious conditions in Italy, is completely ignored, and the whole question is now turning on the religious conditions of the Italians in this country. Light is thrown on the discussion by the opinion of one whose life's work was among the Italians of lower New York City. I refer to the late Father Russo, S.J., who founded the Mission of Our Lady of Loretto. In answer to the question: How is it that people coming from the very centre of Catholicity are so indifferent to religion as to sacrifice it for a paltry gain, Father Russo wrote:

Some say it is because they were neglected at home. I used to think so myself, and spoke, and even wrote in that vein. Experience has taught me differently. When these people are brought back to God after years of almost pagan life, you hear them say that the last time they went to confession was when they left their country. Moreover, this indifference is as great, if not greater, with regard to those who came here quite young, and were brought up in this country. As to their ignorance, it is evident no opportunity was given them at home to improve themselves; but if we prescind from secular knowledge, you find that most of them know *practically* enough on the main points of our holy religion. We must bear in mind that these people come from the lowest class, and are familiar only with the dialect of the

province they come from. They understand good Italian fairly, but can not speak it; hence when they have to answer questions on religion, they make a very unfavorable impression. But if you know their dialect, and know, moreover, how to be plain with them, this impression is oftentimes removed. The neglect at home may be one of the reasons for the situation, but is inadequate to account for the full extent of the evil.

Far be it from me to cast blame on anybody; but I can not help believing that things would not be in so bad a shape now, if more care had been bestowed upon them, and if they had been taken in hand in due time, when the evil was recent and more easily remedied. Look back to the first years of Italian immigration. Who was there to help them in their first difficulties, to warn them of the danger, to console and comfort them? Was it even known how many of them were without a pastor? I have heard it from their own lips. They were inclined to believe this a land of freedom with regard to religion as well as everything else. Add to this the infamous talks of some of their better educated countrymen, true disciples of Mazzini and Garibaldi. These agents of Satan lost and lose no time or occasion for vilifying the Church, for ridiculing all religious practices, and for slandering the ministers of God whom they represent as clerical merchants looking more to the purse than to the soul of those confided to their care. We must not omit what contributed more, perhaps, than anything else to render them callous to religion. With the exception of those who come here to escape prosecution for their political or other crimes, the main purpose—the only purpose, I might say—of their coming is to better their condition. Their labor, however, is poorly remunerated; to make ends meet, and save something—they take good care to do this—they work like slaves, oftentimes even on Sundays. Money is the object of their ambition, and the treasures which will last forever are left to be gathered by a few. This lesson is quickly learned by the new comers, and when you speak of religion to them they answer, "I have no time."

Thus far Father Russo. To my mind the whole discussion is useless, and altogether uncalled for; especially since it will tend to rouse unwarranted prejudice which often causes the good qualities of the Italians in this country to be viewed through the wrong end of a telescope.

Granite, Md.

AN INTERESTED ITALIAN.

To the Editor of AMERICA:

In connection with the remarks made by Mr. H. Hadley and "Enotriæ Amator," on Father Sorrentino's article, concerning the religious condition of the Italians, I have just read in the November number of *Truth*, a confirmation of Father Sorrentino's assertions, by the Anglican Vicar of Gorleston, in a little article entitled "A Hater of Lies." As the witness is not an Italian nor a Catholic, his testimony may not be suspected of partiality. I quote from the article the following lines:

In my youth I read the statement that men on the Continent desert the churches, for it used to be widely advertised in religious journals. . . . A few visits to France, Italy and Switzerland showed me that the statement was untrue. The churches in Italy were well filled with men. One Sunday last year I visited in Rome the Jesuit church. It was packed with men, and only a few women were present. I have always found this church crowded with men. In St. Peter's there were at least a couple of thousand men—worshippers, besides a number of sightseers. S. Maria sopra Minerva was packed to the doors with men; at S. Maria del Popolo men largely predominated and the church was full. On another Sunday I visited the Lateran and Santa Maria Maggiore. These are huge churches—again I found crowds of men. I hold no brief for Rome, but I do hate lies. They form a poor foundation for anything.

This is worth noting.

Pendleton, Ore.

JOSEPH PERRON, S.J.

To the Editor of AMERICA:

Recently I was one of a company of priests who discussed AMERICA and the controversy about the Italians. Some items

of the conversation will, I am sure, prove interesting if not instructive:

"What do you think of the controversy about the Italians?" ejaculated Father A—. "This Father Sorrentino, I wonder what his credentials are? It would be interesting to know how old he was when he left Italy—you know some of those men enter religion very young and inexperienced." "In how many parts of Italy has he been anyhow," said another, "and for how long a time, and lastly, what experience has he had among Italians in the United States? Certainly his observations differ from those of many others. What do you think, Father B—?" At this the conversation became general.

Here are some disconnected shreds of it: "The Sisters in charge of our Italian children tell me they know no catechism when they arrive." "Five years ago one Protestant sect alone reported that it had thirty-two churches for Italians, east of the Mississippi." "I have an immense number of Italians in my parish," said a member of a well-known religious order, "and I find the old people hopeless." "What did you think?" asked Father C—, of an experienced Italian missionary who loves his countrymen. "There is something wrong," he replied. "As a rule only about 10 per cent. of the Italians attend Mass and the sacraments. Sometimes the percentage is higher, but not often." At this there was a lull in the conversation; then somebody remarked, "It is very interesting. Let us wait for the next AMERICA."

New York.

TRIOBOLUS.

Help for the Mexicans

To the Editor of AMERICA:

As a reader of the papers and especially of AMERICA, I am dumbfounded at the very many outrages heaped upon the Church and her children in Mexico. I am no less dumbfounded at our silence. A short time ago prominent Catholic names were on a letter of protest to Russia against the wrongs of her poor Jewish subjects, and we were proud to see them. Now across our border wrongs, burning wrongs, crimes too unspeakable for print, are perpetrated on fellow-Catholics that in the days of our need opened to us generous purses and not one word of protest has been heard. Yet one of our New York papers published and brought proof to bear that some of our Federal officials were deeply implicated in this shocking condition of affairs.

Oh, for a voice to arouse from the Atlantic to the Pacific the honest indignation of every American, irrespective of creed or race, against these cut-throats and their abettors, and to compel our Government to do its duty! It can not be that the puny wail of the Guardians of Liberty has frightened those who should be the protectors of the wronged and oppressed.

If, however, it would not be prudent to urge the Administration to right the wrong for which it seems responsible, at least it would not be imprudent to take up a collection in all our churches for the unhappy victims of these wrongs. This charity may be yet returned to ourselves. In anticipation of this collection please find the enclosed check.

New York.

C. F. D.

Help for War Victims

To the Editor of AMERICA:

I note from recent numbers of AMERICA that a certain degree of doubt exists as to the spirit in which many of the donations for the benefit of the refugees in Belgium and France are going to be used. I have never seen a suggestion that there is ready-made an efficient instrument for Catholics to use in distributing this relief. I refer to the St. Vincent

de Paul Society which, of course, is thoroughly organized in France and Belgium and sufficiently well organized here to have entire charge of the collection and distribution of funds and supplies for the unfortunate French and Belgians now in misery and want.

J. R. DE LA TORRE BUENO.

Concerted Action

To the Editor of AMERICA:

No one with a spark of humanity in his being can remain unmoved when he reads your soul-harrowing descriptions of the wrongs and outrages perpetrated in Mexico by the dastardly ruffians who, with the help and connivance of a supposedly Christian Government, pose as liberators. Why is not something done? Are we afraid of embarrassing the Government? It is high time the Government were embarrassed if embarrassment will accomplish anything. Let the Government be embarrassed by all means, by such a universal chorus of righteous indignation that for very shame of upholding such manifest and frightful injustice, it may take some action to prevent the repetition, at our very doors, in the full noonday of American civilization, of all the awful horrors of the French Revolution.

You have been printing a great deal lately about the apathy of Catholics. Some of your correspondents have sought the cause of this apathy in the lack of authoritative leadership. There is no lack of leaders, but there is too often a lack of unity in aim and purpose. Too often Catholics do not know what they want. It has always been so. But in this matter of outrages in Mexico not only our common heritage of faith but common humanity should unite us. I think that the effort is worth while.

Why not issue and send broadcast an appeal urging upon each and all the necessity of taking some steps to alleviate the suffering and redress the wrongs of our fellow-Catholics in Mexico?

Suppose every pastor should recommend his people to read, and should read himself the pamphlet, "Justice to Mexico." Let "Justice to Mexico" be the slogan of this modern crusade. Let the various parishes prepare protests and appeals in writing. Let copies of these signed by members of a representative committee of citizens and voters chosen from among the parishioners be forwarded to the President, Secretary of State, Senators and Congressmen. Let conditions in Mexico be commented on from altar and pulpit, and in this way let the matter be brought forcibly and intelligently to the notice of our sixteen million Catholics. Isn't it worth trying? Doesn't the cause of religion, humanity, public morals, justify such a proceeding? Certainly the need is urgent and pressing. I know it has never been done before. I know it is a departure from old-fashioned, time-honored, conservative traditions. But what of that?

I believe that if the insults and outrages to which our consecrated priesthood and sisterhoods, the profanations to which our churches and sacred vessels, are subjected, were aired in this manner in our churches, an army of men and women would spring up in this country, so strong, so determined, so full of zeal for the rights of our holy Faith, that no power on earth could withstand their reasonable demands. If not, then this boasted Catholicity of ours, this enlightened American Catholicity, is a cold, heartless thing, and not worth the snuff of a candle.

Northbridge, Mass.

M. T. SLATTERY.

Opinion of an Expert

To the Editor of AMERICA:

A reader of your review from its first number, few of its pages have been more interesting and amusing to me than those on which you are printing the views of the critics who feel called upon to say something in regard to the news you chronicle of the shocking state of affairs in Europe. It may

be balm for your lacerated feelings to read the following editorial note that the editor of our local Catholic weekly, the *Casket*, makes on this topic:

AMERICA is still being accused of being German, and French, and British; and is printing the various letters side by side; a striking illustration of the folly of extreme partisanship which mistakes everyone who will not be one's own partisan for a partisan of the other side.

From all this it would seem that like the now-famous "Long, Long Way to Tipperary," it is still a long, long way to that coign of vantage from which the gentle editor can issue a paper that will be satisfactory to everybody—including himself.

Antigonish, N. S.

T. S.

Russians and the Church

To the Editor of AMERICA:

The communication from the Austrian consul-general in a recent issue, in which is set forth the alleged efforts of the Russians in Galicia to impose their state religion upon the Catholic population, deserves very careful consideration.

There have been numerous indications lately of an attempt to work up sentiment for the Austro-German cause among American Catholics, by picturing their Galician co-religionists as in danger. The present citations from Petrograd and Cracow newspapers seem on their face convincing that Russia is trying to force the Orthodox rite and the Schismatic religion upon the Catholic Uniates of the conquered territory. But press accounts from interested sources, it is well understood, are to be received with a great deal of reserve. There is much information bearing precisely the opposite stamp from that of your Austrian correspondent. I quote for instance, from an article in to-day's newspaper from a Petrograd correspondent which is headed "Czar to Aid Catholics":

The Russian Emperor, who to-day (Nov. 14) visited Ivan-gorod, announced his intention to grant the necessary funds for the reconstruction of the Catholic churches in villages around the city which were destroyed by German shell fire.

This to be sure refers to Poland, not to Galicia. But, I submit, it is inconceivable that Russia which is making such a strong play for Polish support, which has every interest in attracting to its cause the Slavs of Galicia and Bukowina, should at this critical stage start a flagrant, wholesome anti-Catholic campaign such as we are asked to believe is now under way. We may credit or discredit the good faith of the Czar's bid for Polish loyalty, we may or may not accept his pledge of complete religious liberty. But we can not deny that the Poles to a man have stood firm for the Russian cause under the most bitter trials of the recent German occupation.

We read many press dispatches, besides, which assert that the Russians are greeted with joy by the Slavic element as their armies push through Galicia. These things are incompatible absolutely, with the idea that Russia is openly and officially attacking the Church. If a proselytizing campaign has been publicly announced in Galicia, the people of Poland can not be unaware of it. How then can we account for the heroic loyalty of the Poles which is one of the most astonishing facts of the whole war?

It is a bad thing to try to create sentiment for either side by raising the religious issue. Suppose even that it is true that a bishop of the Orthodox Church celebrated in the Cathedral at Lemberg. We Catholics would be properly shocked by all that this would mean. Yet as an incident of war it can not compare with the desecration of the Belgian churches by the German military, where these churches have been despoiled, and used often as barracks.

New York.

STUART B. WEST.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, DECEMBER 5, 1914.

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Wary Theatregoing

THERE is an interest far beyond the ordinary in this letter of a correspondent:

"Wary reading is required of those who would safeguard the purity of their faith." Many a reader of yours will breathe a hearty amen to this, from out the consciousness of his own daily experience and peril. The very word "faith," in the sense in which you use it, is a byword and reproach, an anachronism to be mocked at by those who supply the matter for our daily reading. But if wary reading is imposed upon Catholics, how much more so wary theatregoing. The acted play has in it a greater potency for evil than the printed page. Many a base insinuation, a covert sneer at faith escapes the attention of the average reader. Not so upon the stage. If there is a false conception of life to be upheld, an attack to be made upon religion and morality, this can be done under the guise of a defence of the very virtue to be assailed. By an appeal to the senses, to the pride of intellect and to the so-called artistic sensibilities, black can be made white or, at least, given an attractive shading. The converse, of course, holds good. There are great books of which we need not be wary. There are plays, true and sound at the core, to which we can give ourselves up unreservedly and from which we can safely encourage those near and dear to us to derive much pleasure and even inspiration.

New York.

ALFRED YOUNG.

AMERICA endorses these sentiments without reserve. It is undoubtedly true that the theatre can be, and often is, an agent for great and permanent evil. If the present decadence of the drama were due entirely to the managers of playhouses, it would be useless perhaps to raise a protest. But the patrons share the responsibility with the managers. The latter may have started the polluted stream on its way, but the multitude that come to bathe in it joyously encourage these traffickers in souls, who care naught for sin and art, but much for "the thirty pieces of silver," the price of immortal souls.

And the shame of it is that Catholics are no less guilty than others. They frequent Mohammedan-like dramas, sit through them complacently, as if they had not been taught that faith and purity are above all

earthly goods, pleasure, and even life itself included.

Imagine men and women who hold their heads high at solemn Mass on Sunday allowing a vulgar money changer to coin gold from them with danger to their virtue! Such people pass their souls through the grating at the box-office on Saturday, receive a ticket for an hour's unlawful pleasure in return, and on the following morning chant "Holy God We Praise Thy Name." Their action belies their words. It would not matter so much if they alone were involved. But their example is a stumbling block, a scandal to others. The play they patronize, the play of which they approve, sometimes by express words, is taken to another city, and when it is protested as unfit, the managers are able to defend themselves truthfully by quoting "prominent" Catholics. In such cases who is the more to blame, the manager or the prominent Catholic?

The answer is clear. If not, God will make it plain on judgment day, and if the "prominent" Catholics are saved at all, it will be so as by fire. If they are not too "prominent" to read this paper, AMERICA advises them to reflect on this subject, to reckon the cost of the scandal they give, and get ready to pay a price that is apt to be an eternal process. In the meantime Catholics who are not "prominent" would do well to remember that standards of morality are set by God, not by their "prominent" brethren.

A Grateful Acknowledgment

THE works of mercy taught by Jesus are not dead; they can never die. For although the cleansing of the lepers and the raising of the dead are things of other days; the poor we have always with us, and the blind must be made to see and the deaf to hear, if not personally at least vicariously through the ministry of kindness. Alms are still given out of almost empty purses; larders, pitifully slender, are still shared with hungry strangers; misery and sorrow make their appeal and constantly they meet with a ready generous response. And this is true no less of the tiny hamlet than of the mighty city. Wherever the Angelus is rung, wherever the Blessed Sacrament is adored, Christlike charity finds a home. Compassion is never absent from hearts that know and love the Lord. And yet there are times and places in which the little ones of Christ find a more tender sympathy. Not so long ago the persecuted priests and nuns and laity of poor lacerated Mexico stretched their hands in wringing supplication to the God of all for help in their dire need, and far away in a diocese of New England a bishop told his clergy and his people of the call that had come so many miles across the continent. Their answer was prompt and unstinted. The rich gave out of their riches and the poor out of their poverty, and already six thousand six hundred and fifty-five dollars are on their way to lighten a burden that is almost too heavy for the bearing. That bishop

and his people are the shepherd and the flock of Springfield. They have made themselves angels of consolation, they have rejoiced the Heart of Christ, and we have no doubt that God will richly bless them for their deed of love, rewarding them a hundredfold, both in this life and in the next.

The First of Many Brethren

THE United States is taking a large place among the Apostolic nations. It has indeed in many ways been living up to the ideal set before it by the Apostles, but hitherto it has been content, for the most part, to receive rather than to give. Priests from the Apostolic schools of Europe have long been coming to our shores, and they have spent the flower of their years, and at times their very heart's blood, in sowing the seed of the Gospel on what, thanks be to God, has not proved uncongenial soil. Nor have we in turn been selfish. We, too, have sent brave young men to foreign lands to evangelize the natives of pagan countries. And yet it has been under the impulse of the zeal of the individual or at the bidding of the superiors in religious communities that our missionaries have gone forth. There have not been among us, though the wish for them has not been absent, many schools for the Foreign Missions. The example of Théophane Vénard has burned in the heart of many a lover of the Cross, but it has not always been possible to imitate him in the fullest sense of the word, for throughout the length of our broad land there were but few seminaries devoted exclusively to the cultivation of those heroic vocations that make men forget their father's home and the place of their birth, and drive them over sea and land in search of benighted people who have not heard of the coming of Christ. The difficulty is disappearing. The number of our apostolic schools is growing. One of them, Maryknoll, has sent forth its first priest to the harvest field. May Maryknoll be the nursing mother of many sons, and Father McShane the torchbearer to many brothers!

Belgium's Answer

A FURTHER development in the scheme for bringing over to the United States children who have been made orphans by the war has come to light in the answer of the Belgian Government to the proposal of the *Chicago Tribune*. It runs as follows:

The Government is much touched by the generous offer of American people expressed through the *Chicago Tribune* to care for and adopt the Belgian orphans. The Government prefers to reserve for the moment its decision. Please transmit through the *Chicago Tribune* with our heartfelt thanks, this acknowledgment of the offer.

Minister of Foreign Affairs.

No one who knows the character of the Belgian people will be surprised at the tenor of this message. As long ago as the time of Cæsar public testimony was rendered

to their courage and to their unfaltering determination to fight for their hearths and homes; and the world will never forget how valiant have been their recent efforts to defend all they hold dear. There was, therefore, from the very first but little likelihood of their accepting the first offer of a sympathetic people to give a foreign refuge to their little ones. In no land have tiny fingers twined stronger cords around the hearts of fathers and of mothers, nowhere has the love of country and of countrymen a tighter hold on the thoughts and aspirations of both young and old. Belgium and Belgium's people are nothing if not attached to the land that gave them birth. Is it not, therefore, unkindly kindness that would make aliens of the orphans of such a nation's dead?

A Warning to Parents

CHRISTMAS is approaching, and its coming is heralded by a thousand and one books for children. There are story books and books of poetry and books of science, all delightfully printed and illustrated. Some are interesting and quite harmless; others are interesting and quite dangerous. Among the latter are many attractive volumes that teach by word and picture the crudest kind of crude, materialistic evolution. Children are told in honeyed words that their ancestors were apes, and to drive the hateful lesson home the imaginative process of development is laid before the youthful eyes in a series of colored pictures, beginning with a low-grade ape and ending in a chubby, laughing babe, produced by a magic method which the *soi-disant* scientists call evolution.

This is neither the time nor the place to discuss this problem biologically and psychologically. AMERICA has not been remiss in this duty. But it is both the time and the place to warn parents who care for their children's souls, against allowing such books in their homes. The child's soul is a sacred gift from heaven, the result of a special creative act, not an upgrowth from a lower form. It is a product of heaven, not of earth. Sad and grievous it is, then, that parents should cooperate in the destruction of their offsprings' soul, by putting into their hands books which rank the child with the brute. Teach the baby that it is a brute and it will act the brute in youth, in virile manhood and in old age.

It is bootless, fatuous to argue that the books do no harm. True, the letter press may not be understood, but somehow or other the pictures are burned into the imagination and remain there, both to haunt the soul and to direct it later to volumes of similar content, until at last there is spun therefrom a philosophy of life whose fruit is spiritual desolation, unfaith, unchastity, a swaggering, blatant infidelity, all the more invincible because it is based on half-truths, the most dangerous of all lies.

Kempis warns us to resist evil in its every inception, lest the remedy be prepared too late. Parents would do

well to hearken to these words and to ward off evil by guarding their children from dangerous Christmas books, which, while pretending to spread joy abroad in continuance of Christ's mission, blaspheme the Christ Himself, by denying Him His rightful place, and by corrupting the souls of the "little ones" whom the Master loved.

Antipathy and Sympathy

ANTIPATHY is mysterious in its origin. Why is it we do not like Doctor Bell? "The reason why we can not tell," says the old rhyme, but there is no doubt about the feeling. Antipathy is like tastes for certain foods, or like prejudices for or against nationalities. Touching a dry sponge, or cutting a dry cork, or scratching a slate-pencil on a slate, are for some people so many ways of making them feel like "pin"-cushions for icicles. That creeping, crawling sensation is called goose-flesh. Antipathy is goose-flesh of the soul. It is upon delicate organisms that antipathy exerts its greatest force. Some are so callous that their sensitiveness seems protected by an alligator hide. They are all heel, while others are all sole, and go into hysterics if touched by a feather. The great Cardinal Newman was so sensitive that he appeared to wear his skin outside of his clothes.

Antipathy is no light matter in life, and deems no place sacred. It not only stops hands across the sea from claspings; it will not let hands clasp across the counter. Ribbons won't look at Bows in the Department Store. Cousins take opposite sides of the street while antipathy walks on the trolley-tracks. It is the voice of Clarinda which makes her sister Claribel wince; and Claribel's walk is something which Clarinda simply can not stand. Our age is famous, or rather infamous, for two discoveries, nerves and the divorce court, and those two discoveries reveal to us the world's immense supply of antipathy. Even the habit of the religious is not proof against the shafts of antipathy. One special reason for believing that monasteries are guarantees of a short purgatory is the large amount of antipathy religious life suffers patiently and conquers successfully. The closer the rough surfaces the greater the friction. "See how they love one another" made converts to early Christianity. From that principle and that fact we conclude that the community life of the Catholic Church ought to convert the world.

Antipathy comes from the Greek, and it is a word which may be freely translated, friction of the soul. Fortunately when we imported antipathy we brought in, too, its natural enemy. Sympathy also comes from the Greek, and it can be said to mean oil of the soul. Sympathy can remove in an instant all horrors of antipathy. Sympathy will shear the fretful porcupine of its bristling quills. It was sympathy in the mother frog which induced her in the old fable to enter her child in a beauty-show. Sympathy can not see the spots on the sun, because its sensitive eyes grow misty and tearful in

the brilliancy it beholds. Sympathy is like a good appetite, where one has a fastidious taste. A starving man forgets his delicate tastes; a sympathetic man forgets all antipathies. Sympathy invites a tramp into its Department Store and turns him out bathed, shaved, clothed and blooming as proudly as a bridegroom.

It is a mistake to think antipathy is necessarily a vice or a fault. Feeling is not willing. Antipathy is more frequently the fuel which feeds the flame of virtue; it is often the admission price you must pay for enduring friendship; it is the roughness and the bitterness of the rind which sympathy throws away to keep the luscious fruit. If close proximity develops antipathy among men, you may estimate the length, width, breadth and depth of that divine sympathy which overcame the immense antipathies that arose between such infinitely opposed and incompatible objects as God and man, and brought them together in most intimate union. "The Word was made flesh and dwelt among us."

LITERATURE

The Catholic Note in Contemporary Poetry

IV. LOUISE IMOGEN GUINEY*

WE like, naturally enough, to cite Miss Guiney as an American poet, and yet we know full well that the chosen solitude of her life at old Oxford is the one perfect setting for her scholarly and cloistral muse. What has she in common with our modern rush, our "efficiency" and noisiness? What, save only her fine, free courage, has she in common with any world that is new?

And even this high-heartedness comes flaunting a Celtic genealogy. The father of "our" Louise Imogen Guiney was General Patrick Robert Guiney, a particularly gallant gentleman of Irish birth, a lawyer and editor, as well as a soldier; who died in Boston at the age of forty-two, from a wound received more than ten years before at the battle of the Wilderness. His influence upon the young only daughter who adored him and companioned all his final years would be hard to overestimate. Upon her life and her poetry it stamped something of his own militant valor, much of his own large vision and inspiration. She has written, in exquisite prose, the sum of her debt to him. And then, in the poem upon Donatello's Saint George she has gathered into perfect words his prayer and her own; the prayer, albeit often inarticulate, of all those who are not afraid of living largely—and paying the price:

Spirits of old that bore me,
And set me, meek of mind,
Between great dreams before me,
And deeds as great behind,
Knowing humanity my star
As first abroad I ride,
Shall help me wear with every scar
Honor at eventide.

Oh, give my youth, my faith, my sword,
Choice of the heart's desire:
A short life in the saddle, Lord!
Not long life by the fire.

If ever the Valkyrie cry rang through modern English verse, it was when Louise Imogen Guiney first gave her voice to song.

*The fourth of a series of literary papers by the author of "The Poets' Chantry."

We have said more than a little, in discussing Mrs. Meynell and Mrs. Hinkson, about the relative preponderance of art and domesticity. In Miss Guiney we have small cause to puzzle over any such dualism. Rather are we confronted by a singularly definite concentration, the artist's unswerving preoccupation with a starlike and austere ideal.

Because man's cry, by night and day,
Cried not for God, I broke away.
On at your ruthless pace! I'll stalk, a hill-top ghost, with you!

There is something terrible as well as beautiful in this uncompromising fealty. It rings with the high, immortal music of the Valkyrie turned Crusader, and signed with the chrism of the cross, and speaking the language of the saints.

Concentration is the mother of detachment: and detachment spells, for poetry, both loss and gain. It leads beside still waters, very deep and very clear; but it will have little of the wild flowers—nay even, of the passion flowers—growing peradventure, by the way. Nor are we to confuse Miss Guiney's abstinence with the reticence of Alice Meynell. In the latter's work, we are aware of the wish not to cheapen certain experiences by too much talk about them. But with Miss Guiney, there would rather seem a positive and serene determination not to feel too deeply the passionate side of life.

For so, alas,
With Love, alas,
With fatal, fatal Love a girlhood goes.

Such is the plaint of her little verses upon "Joan's Youth"; a curious plaint for the poet, who must be, first of all, a harp. So, too, with her well-known "Song of the Lilac," an exquisite lyric, but a lyric of romance well in the past. *Eh bien*—so far as human records go, Brynhilda was the sole Valkyrie who ever learned to sing love songs, and that burning knowledge appears to have added very little to her peace. There is something unique and challenging in this refusal of a poet (and save the mark! a woman poet) to bow before Eros. Very sure must she be of music and message, too, who will so bring to terms "that little, infinite thing, the human heart!"

Every one who knows Miss Guiney's work at all knows that in it there is no lack of tenderness. There is a tenderness as old as humanity and as large, in her musings upon the dead, upon those who fail, upon mothers and little children. And for the "timid, sweet, four-footed ones of earth" there is a tenderness as fresh and as vehement as youth. Never will dog-lovers forget her heart-shaking little poem of "Davy," nor the lines "To a Dog's Memory," nor the haunting masterpiece of love and hope, "St. Francis Endeth His Sermon." Very gently does this strain of bird-love and beast-love enter into Miss Guiney's devotional verses—as it was found so many times entering into Mrs. Hinkson's—so that one of the most exquisite of her Christmas carols is half a carol of Brother Ox and Sister Ass:

Still as blowing rose, sudden as a sword,
Maidenly the Maiden bare Jesu Christ the Lord;
Yet for very lowliness, such a Guest to greet,
Goeth in a little swoon while kissing of His feet.

Mary, drifted snow on the earthen floor,
Joseph, fallen wondrous weak now he would adore
(Oh, the surging might of love! Oh, the drowning bliss!)
Both are rapt to Heaven and lose their human Heaven that is.

From the Newly Born trails a lonely cry.
With a mind to heed, the Ox turns a glowing eye;
In the empty byre the Ass thinks herself to blame:
Up for comforting of God the beasts of burden came,

Softly to inquire, thrusting as for cheer
There, between the tender hands, furry faces dear.
Blessing on the honest coats! tawny coat and gray
Friended our Delight so well when warmth had strayed away.

Crooks are on the sill; sceptres sail the wave;
All the hopes of all the years are thronging to the Cave.
Mother slept not long, nor long Father's sense was dim,
But another twain the while stood parent-wise to Him.

*The Ox and the Ass,
Be you glad for them,
Such a moment came to pass
In Bethlehem!*

Miss Guiney's verse has more than a little in common with the classic grace and restraint of Lionel Johnson: a poet, by the by, whom she greatly loved, and about whom she has written with illuminating sympathy. But her music, and her viewpoint, too, are essentially native and original. She is a perfect exemplar of Edgar Poe's assertion that the true poet never sees—and consequently is incapable of ever saying—the obvious thing. Even of common things it is impossible for her to speak without some touch of quite uncommon beauty. Many and arresting are the treasures of her single lines: the description of Pascal, as "Rich in all forborne felicities"; and that other description, five words never to be forgotten by those who have dreamed in forest silences,

The free,
Innocent, magnanimous tree!

There is, indeed, something of this tender and eternal rightness in all Miss Guiney's nature poetry, whether it be such a verbal pageant as "The Squall," or such an ecstasy of outdoor music as "Bedesfolk," or so consummate a blending of sensuous imagery and ethical motivation as, for example, "Cobwebs." But nature, after all, is never so superb as when supernaturalized—just as life is never so absorbingly interesting as when measured and interpreted by the mysterious canons of eternity. So, it is not enough to say that there is no more pure, no more authentic vein in all contemporary poetry than that of Louise Imogen Guiney. It is not enough to say that she has captured and made her own a lyric note of silver beauty. These virtues must needs be granted her artistry. But she has added to them, has built upon them beauties of the spirit rather than the flesh. *Deo Optimo Maximo* has been the war-cry of this Christian Valkyrie. Hers has been, and is, the Vision as well as the Voice!

KATHERINE BRÉGY.

REVIEWS

Cathedrals and Cloisters of Northern France. Two volumes. By ELLIE WHITLOCK ROSE and VIDA HUNT FRANCIS. New York: G. P. Putnam's Sons. \$5.00.

Westminster Abbey. Two volumes. By HELEN MARSHALL PRATT. New York: Duffield & Co. \$4.50.

The happy collaboration of Mesdames Rose and Francis had already resulted in three most interesting sets of double volumes on the Cathedrals and Cloisters of the Isle de France, and of Midland and Southern France; the present richly illustrated octavos conclude with satisfying completeness the story of the marvels of France's art and architecture in the ages when her faith and piety awakened genius and inspired it to the attainment of sublimity. The cathedrals and great cloisters are not a tithe of the story. Wherever in the twelfth, thirteenth and fourteenth centuries there was Christian fervor, there was genius; and faith and fervor were universal, striving daringly to express themselves in terms of stone and marble and glass and tapestry, in vaulting arch and lofty dome. And so in the villages and through the remote districts, as in town and city, arose a multitude of churches of an artistic beauty that our modern architects marvel at but can not reproduce. They were built and adorned by no noted architects nor artists. The trades-gilds of the place, the priests, people, townsmen, peasants, veined to build around

His altar a monument to God, as they conceived of Him; and as their conception was as nearly adequate as humanity can compass, their execution was correspondingly sublime. When we consider that hundreds and often thousands of local craftsmen were engaged for generations in producing those medieval marvels of varied and perfect workmanship, we get some measure of the enlightenment of those ages; and also of the glib but shallow scribblers who dub them "Dark."

Our authors profess to record but the most striking specimens of French medieval architecture. The last two volumes contain some forty, selected from Brittany, Normandy, Maine, French Flanders, Lorraine and Nivernais. Hence they present all the developments of Gothic and Romanesque, and many have the additional interest that they are situated on the long battle line that has made their names familiar to the public in quite another connotation. Boulogne, Arras, Cambrai, Châlons, Verdun, Toul, Nancy, Metz and Strasbourg, have much more than strategic value, a value inspired long ago by the Prince of Peace; and so have St. Omer, Therouanne and St. Dié whose age-hallowed fortresses of prayer and piety stand also in striking contrast to the sanguinary scenes of conflict that now surround them. These and Le Mans, Lisieux, St. Malo and many another that deserves to be better known, are described always interestingly and with the simple appreciation of an untechnical admirer, but with a too frequent interlarding of alleged medieval atrocities that Protestant writers seem always to carry around with them as an antidote against Catholic beauty. They forget that they must go to Catholic lands and times to find such beauty, and the atrocities they could find at home.

The same remark applies, though in less degree, to the two volumes of 863 pages that tell the story and explain the marvels and monuments of Westminster Abbey. The pages are none too many, yet several of the French cathedrals would require still more to be treated adequately. The long and instructive story shows that it was Catholic faith and genius that gave to Westminster all that is worth writing about from the artistic viewpoint, and that Protestant additions are either monumental encumbrances, or lamentably inferior restorations of Protestant despoilments. Both sets have special interest for Catholics, but it is a pity that the writing of such books is left, for the most part, to those outside the faith, who, however well intentioned, necessarily omit the deeper things of Catholic and even artistic interest, for they can not fathom the rich and pregnant meanings of Catholic symbolism. It is true we build the great monuments to God and worship in them to His glory; but we might increase it by explaining them. The volumes before us have done this as creditably as could be expected from non-Catholic writers, and the 225 fine photographs and other illustrations of "Cathedrals and Cloisters," and some fifty of "Westminster Abbey" are even more instructive than the letter-press. Both have excellent bibliographies.

M. K.

Life in America One Hundred Years Ago. By GAILLARD HUNT, Litt.D., LL.D. New York: Harper & Bros. \$1.50.

This book presents to us in a series of twenty-seven essays a historical account of that period of our national existence, during which our country strove successfully to establish and render permanent its position among the nations of the earth. Writing to commemorate the century of peace between Great Britain and the United States, Mr. Hunt has produced a volume that will be of value both to the student of history and economics and to the voracious "general reader." To mention a few of the varied chapters: in that on "Religion" the author gives an adequate and impartial account of the different sects flourishing in this country one hundred years ago; in the chapter on "Webster's Speller," he sketches the

character of the education imparted in those days, while in the one on "Reading and Writing" the statement that "The printing press was considered the vehicle for depicting mankind washed and in good clothes," should give food for thought to publishers and readers of the twentieth century. The numerous sources cited by Mr. Hunt indicate the wide range of his reading.

L. T. B.

Through the Grand Canyon from Wyoming to Mexico. By E. L. KOLB. New York: The Macmillan Co. \$2.00.

The simplicity of the narrative is the chief charm of this new book of travel and description. It tells of a daring journey through dangerous passes, and all with an absence of boastfulness, which looms clearer for the felt presence of unostentatious modesty. The whole is a mass of poetry in the rough. Past hills, "rock-ribbed and ancient as the sun," over dashing rapids, beside death-dealing boulders, "upon the masterful river which had carved the hearts of mountains and slashed the rocky plateaus, draining a kingdom and giving but little in return": such was the course taken by Ellsworth and Emery Kolb, with a courage to reach a hard-earned goal, that spells a lesson to him who reads. Leaving Green River City, Wyoming, September 8, 1911, and arriving at Needles, California, January 18, 1912, they crowded into one hundred and one days, adventures that had in them the thrill of danger, without which no incident is enjoyable for the truly bold. The purpose of the expedition was chiefly to collect photographs and moving pictures of the remarkable region traversed. Seventy-eight times camp was changed, rain often visited them in their sleep, they met a thousand kindnesses from people along the way; all these simple things are told, as well as the dangers overcome and left to be but a memory. The forty-eight pictures in the book are beautiful and graphic. The reader will wonder if the "movies" met with all the success they deserved.

C. L. B.

Down West. By ALICE DEASE. St. Louis: B. Herder. \$0.30.

In the 120 pages of this latest number of the excellent "Catholic Library" series, there are seven tales of Irish life, any one of which is well worth the price of the whole. The fruit of the author's experiences in Connemara, they are true in color and in substance. The writer, unlike some alien exploiters of the Connacht peasantry, set out with no preconceived theory that the Irish are all comedians or melancholy dreamers or angels or villains; she simply describes them as she found them, and being a Catholic and in sympathy with their ways and feelings, she knew how to find them as they are. She has written much else that is of high literary as well as religious value, but nothing that is at once as dramatic, simple, pathetic, amusing and altogether satisfying as these revelations of the heart and soul of the western peasants. Their faults are laid bare, but with them their sterling virtues; above all their great philosophy of life, "Sure God is good and His blessed will be done." With the "Friday Woman," who had been a sinner, they like best the sermons on God's wrath, for "haven't we His mercy with us every day, and where'd we be at all without it? But the fires of hell, God help us! don't we forget them in our sins?" The humor and pathos of "A Second Hand Mission," and the sublimity of unconscious heroism in "Between the Sandhills and the Sea," and "Vespers and Complin" rank them high among the best short stories of the language, both in form and in content.

M. K.

The Sunny Side of Diplomatic Life. By L. DE HEGERMANN-LINDENCRONE. New York: Harper & Brothers. \$2.00.

Madame Lilie de Hegermann-Lindencrone is the American

wife of a Danish diplomat. For more than thirty-five years her distinguished husband was his country's representative at Washington, Rome, Stockholm, Paris and Berlin, from which last post he was retired in 1912; and in the present volume the author gives to the public some 337 pages of letters, which she wrote during this long period of diplomatic service. Most of the letters are addressed to her mother, her aunt or her sister; and have been carefully selected with a view to the title of the book. They picture a life of uninterrupted pleasure and amusement. Not a shadow is allowed to linger across the bright path they follow. Balls, soirées, high teas, brilliant court functions succeed one another with such bewildering rapidity that the writer "hardly has time to do anything but change from one dress to another." Here and there are pleasant sketches of the home-life of royal persons, and interesting glimpses of really great men. But to find these the reader must toil through long descriptions of Worth's gowns, weary dinners and the empty details of luxury. No doubt all these trifles were of absorbing interest to the writer and recipients of the letters, but a more compassionate editor would have spared the unoffending "general reader" a great deal of such twaddle. The author is the self-complacent centre of all she describes, and seldom brought sunshine into the lives of her less fortunate fellow-creatures. The book is fully illustrated.

V. M.

Chemistry. By RAPHAEL MELDOLA, D.Sc. The Home University Library. New York: Henry Holt & Co. \$0.50.

This treatise will appeal favorably not only to those for whose benefit the series has been undertaken, but also and especially to the student of general chemistry. Nearly every teacher of this branch of science knows how difficult it is at times to get all his pupils to have an intelligent grasp of the fundamental laws and principles governing this science. The author, himself a professor of chemistry, has probably experienced this difficulty and therefore has spared no pains to insure clearness in the expression of his ideas. Omitting all that belongs to what is known as descriptive chemistry, he confines himself to the explanation of terminology and to proof of the fundamental laws and theories. Without belittling the importance of experiment, he accepts the facts made known by experiment and draws such conclusions only as are warranted by the premises. Careful, moreover, not to overstep the province assigned to him, however interesting to the reader such a digression might be, the author contents himself with indicating those avenues along which further reading might be pursued with profit. To help in this pursuit, a select bibliography is appended. On page 230 there is a very slight inaccuracy easily corrected by the reader: the words "right to left" should read, "left to right." The book is commended both to teachers and students of elementary chemistry.

M. C. B.

The Dread of Responsibility. By ÉMILE FAGUET of the French Academy. Translated, with Introduction, by EMILY JAMES PUTNAM. New York: G. P. Putnam's Sons. \$1.25.

Horror of all responsibility, the author holds, is the characteristic of the modern Frenchman. French courts of justice, he tells us, are a mere travesty of justice. Judicial power has ceased to exist because judges do not decide according to equity, but according to law, and so escape personal responsibility. The law itself is of no consequence where it would oppose the action of the Government, and the Government seeks to throw its own responsibility upon other shoulders. The jury when it actually condemns a criminal, instead of finding him merely unaccountable, will still avoid incurring responsibility by recommending him to mercy. Murder, he believes, is about the safest profession to follow, and, together with political office, the most reposeful.

Cynical as the author is, his lance is often directed against real social evils; yet he himself is without the slightest moral principle that would suggest the ultimate and only supreme responsibility, the responsibility toward his Creator. It is precisely the absence of this responsibility which, as a necessary consequence, has brought about the loss of every other sense of responsibility. His remedy of substituting aristocracy, an aristocracy of responsibility and not of wealth, for pure democracy is therefore nugatory unless it likewise supposes the supreme responsibility toward God from which all human responsibility flows.

Jesuits receive their due share of misrepresentation. Catholicism in general and even Protestantism and religion itself fare no better. Catholics, he holds, shirk their responsibility by delegating their thinking to others. We have still to learn that St. Augustine, St. Thomas or even Dante were dwarfed intellectually by submitting to the divinely instituted Church of Christ. They were saved from error that they might think the more freely and cogently. A little such thinking would have greatly improved the present volume, without depriving the writer of any true freedom either in word or thought.

J. H.

BOOKS AND AUTHORS

According to the *Bookman*, the six works of fiction most widely read in this country during October were these: "The Eyes of the World," "The Prince of Graustark," "Bambi," "The Auction Block," "The Wall of Partition" and Saturday's Child." This list of novels, all of which have been noticed in *AMERICA*, indicates that there has been some improvement in the "general reader's" taste since the first week of October. For the foregoing "best-sellers," with the exception of the first and fourth, the reviewer did not find objectionable, and with some reservations, gave words of praise to them. Last month, however, four out of the six in the list had to be banned.

The Governor of Massachusetts, David I. Walsh, had an unusual experience last month. At the enthusiastic demand of the people in the "dear old Commonwealth," his Excellency actually had to issue a second edition of his Thanksgiving Proclamation. That sort of document is not in great request, as a rule, nor are its readers numerous, but the felicitous way in which the Bay State's first Catholic Governor words this year's call to "public thanksgiving and praise" may explain in a measure that remarkable "second edition." The Proclamation ends thus:

On that day, and on all days, let us with reverent minds and hearts pour forth our gratitude to Him for the peace, prosperity and happiness which is our priceless possession; let us ask a continuance of those innumerable blessings which have made Massachusetts great and honorable; and as we strive to preserve and perpetuate the liberties that have been handed down to us, let us commend to the mercy of God and to the prayers and patriotism of our fellow-citizens the Commonwealth of Massachusetts, that it may continue to stand firm and strong as the defender of justice, dispenser of mercy, preserver of law, promoter of industry, keeper of knowledge and guardian of civil and religious freedom.

And this from a graduate of a Jesuit college! Shades of John Endicott and Cotton Mather!

The fall number of *Pax*, the Caldey Benedictine's quarterly, opens with a "community letter" from Abbot Aelred Carlyle, who recently completed his novitiate at Maredsous Abbey in Belgium, where he was ordained priest, and made his solemn profession. The Abbot appeals to Catholics to supply the places in the ranks of the "Caldey Helpers" left empty by

Anglicans when the monks became real Catholics and Benedictines, for the resources of the abbey are now very meagre. In closing his letter Dom Aelred writes:

Surely I need not say what it means to us all to be true members of the Catholic Church and legitimate children of the Order of Saint Benedict. People say many wicked and stupid things about converts; but the wickedest and stupidest of all, and the most untrue, is the insinuation that every convert finds what he least expected, that he is not understood, and that he is doomed to a life-long process of disillusionment. Indeed the very contrary is the truth. When the struggles of private judgment are over and one stands upon the Rock and looks round upon the Catholic Church from inside, the feeling of relief and freedom from the stiffness and unnaturally cramped point of view of those outside the Church is unspeakably comforting.

This number also contains a most interesting account of how the Irish Abbot of Maredsous escaped to Holland, and "Some Reflections on the War," by the late Mgr. Benson. The latter's "intellectual deterioration,"—a common result of conversion—was so marked that this autumn hardly a Catholic periodical could be scanned without finding in it either a paper signed by him, some reference to a recent or coming lecture or sermon of his, or the announcement of a new book from the pen of that zealous and tireless worker.

Many of our readers will doubtless be glad to learn that the series of children's story-books which Andrew Lang edited is being continued, for "The Book of the Blue Sea" (Longmans, \$1.50) has just been added, by Henry Newbolt, to the twenty-five variegated volumes already published. These sea tales, as the author explains, are not fiction, but a record of fact. He tells what adventures an English midshipman of the early nineteenth century must have had, brings vividly before the reader the naval heroes of the Napoleonic period, and ends with the story of Admiral Farragut's career. Boys who wish to know just how a forty-eight-gun line-of-battle ship used to sink a seventy-four, should not fail to read this book. Norman Wilkinson furnishes numerous illustrations in color or in black and white.

Having taken her heroine through the convent school, Elizabeth Jordan now tells us of "May Iverson's Career" (Harper, \$1.25). May thinks she has a vocation to the religious life but she also thinks she would like to be a journalist. Her father asks her to "play fair" with her mother and herself and urges the journalistic career as the lesser of two evils. "Fair play" with the Creator doesn't seem to enter into their thoughts. Of course May has wonderful adventures. Although she wanders alone about New York streets at midnight, nothing happens to her. By the expedient of making May a journalist the author is able to weave in a haunted house story, a Virginia feud, a runaway marriage, a suffrage lecture trip, etc., etc. "Patty's Suitors" (Dodd, Mead, \$1.25) is the latest of Carolyn Wells's "Patty" books. Though the story is clean, it is not wholesome. The "full-fledged" Patty is a vain, brainless girl, the account of whose actions, language and sentiments will scarcely benefit the young reader for whom the book is evidently intended.

"The Wonderful Romance" (Dodd, \$1.35), is the book "Pierre de Coulevain," whose real name was Mlle. Fabre, finished writing just before she died. Protesting that a "free believer" is quite different from a freethinker, this very "advanced" Modernist now "attacks frankly," as she expresses it, "the great questions of life," religion being that with which she is chiefly concerned. After aptly naming the Catholic Church the "Great Misunderstood One," the author proceeds to show how thoroughly she herself misunderstands the Church's character. Pierre de Coulevain has conveniently at hand a

natural explanation for every miracle, every triumph in the history of Catholicism, and serves up once more, in an appetizing way, many an ancient misrepresentation and calumny. It is hard to see how a woman, once a Catholic, can believe such things. The author teaches that the world is governed by a sort of fatalistic Providence, which actually leads men into sin. "The Wonderful Romance" is a dangerous book, for its author, who writes with considerable literary charm, will give Protestants an utterly false conception of the Church, and will weaken the faith of "wish-bone Catholics." At this moment, perhaps, Mlle. Fabre is not very proud of her last legacy to the world.

The Desmond Fitzgerald Company, New York, has added two more to their "Mother Dear" books, "Lady Rum-Di-Doodle-Dum's Children," by S. B. Dinkelspeel (\$1.00), and "The Curly-haired Hen" (\$0.75), a translation from the French of A. Vimar. The former consists of fifteen stories, in which a gifted narrator named Flip marvelously intermixes fairies, mortals and Rum-Di-Doodles; and the latter recounts, with numerous and most amusing illustrations, the ludicrous evolution of the only hen that had hair. They are well brought out, the illustrations of M. Vimar's book being worth the price of both, but they lack the literary charm of Mr. Leamy's "Golden Spears" and "Fairy Minstrel" in the same series. Lucy Fitch Perkins, who is writing for children an attractive set of books about twins of various nationalities, has now described the amusing adventures of "The Eskimo Twins" (Houghton, \$1.00), as Menie the boy and Monnie the girl look and dress exactly alike, you can not possibly tell them apart, nor their two dogs, Nip and Tup, either. This, of course, causes endless confusion. The clever pictures the author has drawn will increase little readers' enjoyment of the book. In "The Secret of Pocumoke," Mary T. Waggoner entertainingly relates for Catholic schoolgirls the adventures of the sterling "Miss Pat," who would not allow her Church to be calumniated, and who turned out to be an heiress after all.

By way of preparation for Christmas, J. Fischer & Bro., New York, have published musical settings of "Lætentur Cœli" (\$0.12), the offertory for the first Mass on that day, and "Tui Sunt Cœli" (\$0.12), the offertory for the third Mass, both written for chorus of mixed voices by René L. Becker. While joyous in character, these selections are not necessarily confined either by words or music to Christmas, but may also be used on many other feast days in the year. From the same firm the following pieces also came recently: a "Mass in honor of St. Barbara" (\$0.80), of pleasing character and of no serious difficulty, written for chorus of mixed voices, by René L. Becker; also a "Mass in honor of St. Benedict" (\$0.80), for chorus of mixed voices, by Jos. I. Muller. "In a Flower Garden" (\$0.75) is a cantata for juvenile voices, the words by Edith M. Burrows, the music by W. Rhys-Herbert. The composer is quite well known as a writer of cantatas and operettas, his "Sylvia" having been frequently presented. "In a Flower Garden" has for its theme a day in a garden, beginning with the Bird's chorus, "Peep, Peep," the chorus of the Dews, and the song of the Sunbeams. The popular flowers, Clover, Daisy, Buttercup, star as soloists, as do Fair-weather and Noon. The climax comes with the Wind song and the "pitter-patter" of the Rain's ditty, Storm Cloud, no doubt, being the villain. The *dénouement* is provided by the Rainbow song, "Song o' Sunset," and Fireflies' song, "Blinking a Lullaby." The music, of necessity limited in its scope, is in touch with the story throughout, the solos and choral numbers, in unison and in two parts, being effective and pleasing. Credit is due the librettist for providing an interesting text for the piper to pipe to.

BOOKS RECEIVED

American Book Co., New York:

Practical Talks with the Christian Child. By Louis E. Cadieux. \$0.20.

Ave Maria Press, Notre Dame, Ind.:

Round About Home. By P. J. Carroll, C.S.C. \$1.00.

Benziger Bros., New York:

Rambles in Catholic Lands. By Dom Michael Barrett, O.S.B. \$2.00;
Die Jesuiten in der Schweiz 1814-1847. Von Augustin Sträter. \$0.20;
The Ivy Hedge. By Maurice Francis Egan. \$1.35.

Houghton, Mifflin & Co., Boston:

Civilization and Health. By Woods Hutchinson. \$1.50; Songs of the Outlands. By Henry Herbert Knibbs. \$1.25; A Century's Change in Religion. By George Harris. \$1.25; The Early Life of Mr. Man. Told and Pictured by E. Boyd Smith. \$2.00.

P. J. Kennedy & Sons, New York:

The Hand of Mercy. By Richard W. Alexander. \$1.00; Uncle Pat's Cabin. By William C. Upton. \$1.25.

Mission Press S. V. D., Techon, Ill.:

The Ex-Seminarian. By Will W. Whelan. \$1.00.

Scott, Foresman & Co., Chicago:

A Great Soul in Conflict. By Simon A. Blackmore, S.J. \$1.50.

Yale University Press, New Haven, Conn.:

The East I Know. By Paul Claudel. Translated by Teresa Frances and William Rose Benét. \$1.25.

EDUCATION

Medical Schools and Their Critics

IN an article which appeared in AMERICA for May 23, 1914, "Veritas" offered the following criticism of the Carnegie Foundation and the American medical schools:

The greatest efforts, on a grand scale, are being made to discredit and destroy professional schools conducted under private auspices, especially by Catholics and the religious orders. The unauthorized investigation of the medical colleges made by the Carnegie Foundation tried to put out of existence many medical colleges. This agency of elimination is closely followed by the American Medical Association, which rates the existing medical institutions and thus turns the students away from the so-called inferior kind. To suppose that this rating is done according to strict merit and justice would demand the simplicity of an innocent babe. In fact this rating should be carefully examined and verified in the name of justice and fair play.

This opinion, shared by many professors and practitioners, is strengthened by the action which the American Medical Association recently adopted in the case of the Ohio State University. Last February, the Starling-Ohio Medical College became the medical school of the State University, and thereupon was rated Class A plus, by the Association. Much amazement was expressed at the time by those conversant with medical education in Ohio. "It is not too much to say," remarked the Cincinnati *Lancet-Clinic*, "that this classification of the new medical department of the Ohio State University has seriously disturbed the confidence which the medical educators of Ohio had previously felt in the fairness, efficiency and impartiality of the Council on Medical Education of our national body. The least that can be said is that the action of the Council, or perhaps of the Secretary of the Council, if the membership of the Council did not itself act, was hasty, ill-advised, without proper investigation, and something now to be regretted."

HOW THE ASSOCIATION "INVESTIGATES"

But amazement grows when one reads that the *Journal of the American Medical Association* describes the Starling-Ohio Medical College as a "well equipped and well established Class A institution." Reviewing the whole situation, the *Lancet-Clinic* gives some interesting facts which show how the Association has equalled the feat of making a silk purse from a sow's ear, by taking a low class medical school, and making it a Class A institution by rating it as such. The nucleus of this new school was the Cleveland-Pulte Medical school, a Class C institution. At least twenty-seven State Boards refused to recognize its

diploma. For entrance, it required, at least in theory, a bare high-school education. Its hospital facilities were summed up in an old abandoned dormitory, usually without patients. The high rating accorded under these circumstances, "will probably come as a shock to those who have been earnestly looking forward to higher education in medical America," says the editor of the *Lancet-Clinic*, "and will tend to discourage those who are already war-worn and toil-weary with the conflicts of the past twenty-five years." This is a plain and fearless statement. Reviewing the rating which the Association has assigned to other American medical schools, one is curious to know whether the Association was guided by real knowledge of existing conditions, or whether its judgments were based upon circumstances foreign to the question. If sincere investigation were made of the action of the American Medical Association, there can be little doubt that the results would show many other instances, in which the widely-published ratings of the Association are equally hasty, ill-advised and "without proper investigation." The harm thus done to deserving medical schools, as well as the praise meted out to schools of low standing, can not in any sense help to further medical education.

FURTHER PLANS OF THE ASSOCIATION

The secretary of the Association, Dr. N. P. Colwell, has recently forwarded the following letter to a number of American colleges:

Within the next year or so, it will be necessary for the Council of Medical Education, or some other standardizing agency, to publish a list of liberal arts colleges which are deemed worthy of recognition as being in a position to give acceptably the preliminary training for medical students. There will be included in this list, only such colleges as require for admission the full equivalent of a standard four-year high school course.

It would be well to remind the writer of this document, and with him the Council of Medical Education and other "standardizing agencies," that the liberal arts colleges of the different denominations, have done quite as much as any other agency, to demand a high standard of preparation in those who enter medical and other professional schools. This is only in keeping with their belief, that professional courses entered upon by poorly equipped students, can not form professional men of a high type. But these colleges object, and with reason, to be rated by "agencies" such as the Council of Medical Education. What they may expect is quite clear from the rating of medical schools announced by that body, and in particular, from its recent action in the case of the medical school of the Ohio State University. In the words of the *Lancet-Clinic*, this "has seriously disturbed the confidence which the medical educators of Ohio had previously felt in the fairness, efficiency and impartiality of the Council of Medical Education of our national body."

Frankly, danger to liberty of education is to be apprehended from the action of the American Medical Association, the Carnegie Foundation, and other self-appointed mentors and investigators of American schools and colleges. Will those who believe in liberty see the danger in time? JUSTITIA.

ECONOMICS

Finding the Remedy

MORE than twenty years ago, in his famous encyclical on the condition of the working classes, Leo XIII declared that "the relative rights and mutual duties of capital and labor," constituted one of the most pressing and difficult questions of the age. "There can be no doubt whatever," wrote the Pontiff, "that some remedy must be found, and found quickly, for the

misery and wretchedness which at this moment presses so heavily and so unjustly upon the vast majority of the working classes." Despite the many social movements which have been fostered since these brave words were first spoken, it can hardly be said that the condition of labor has been essentially improved. The injustice which for ages has been the burden of the defenceless poor still "presses heavily and unjustly," as the Pontiff says, upon thousands of half-fed, underpaid workmen and workingwomen, who are bravely fighting to maintain an existence and a home upon the scanty wages given them in return for honest labor. History must repeat itself, for history is merely the story of how human nature, which remains essentially unchanged through changing centuries and climes, responds to certain given and recurring conditions. Men will bear with injustice for a time, either because forbearance is expedient, or under the circumstances, a virtue; or because they are unable to oppose an effective resistance. But man is not so constituted that he will suffer injustice forever. Bent on amusement and ease, the Roman mob cried for bread and public games. But throughout history, one may read of mobs, bent not on pleasure but on securing their right to live by their labor, who rose in their united might to take by force, the bread which rapacious greed withheld from them. In the United States, the crisis is fast becoming acute. In more than one section of the country, it has been found necessary to call upon armed force, not to settle the ultimate rights of capital and labor, but to repel the lawlessness of men, who though they suffered deeply, forgot for the moment that two wrongs can never make a right. Within the past year, the country has witnessed a conflict between capital and labor which in ruthlessness has fallen little short of civil war. What we have already seen, may be counted but a faint foreshadowing of the industrial revolution which will strive to establish itself by violence, if the remedy for our social ills urged by Leo XIII is not speedily found and sedulously applied.

ARE LABOR UNIONS THE REMEDY?

The position of the Church upon the union of workmen is well known, and hardly needs repetition. "The consciousness of his own weakness," wrote Leo XIII, "urges man to call in help from without." What one man may be quite unable to obtain, may at times be secured readily and lastingly by men lawfully combining to secure a desired end. The last twenty years have been marked by the activity of the working classes in forming unions and associations. Thus, for instance, in 1890, the American Federation of Labor had about two hundred thousand members. Twenty years later, this number had risen to more than a million and a half, and at present the Federation has a membership in excess of two million. It is claimed that with the rise of the Federation, the labor unions of which it is composed have gained not only in numbers, but in practical influence. While this last assertion may be questioned, it will be gladly conceded that, despite the Socialists among its members, the Federation, as a body, has steadily refused to be allured by the specious promises held out by the socialistic program. The progress which the Federation has made, and the means upon which it relies to further its avowed purpose, are thus stated by its President, Mr. Samuel Gompers:

There was a time when it was unfashionable for working people to be organized, when the doors of "decent homes" were often shut in the faces of the men who dared think and dream and act and hope for the organization of the working people. If that is changed, it is because we have learned to respect ourselves and to respect each other; it is because we have a better conception not only of our rights and privileges, but of our duties and our obligations. And in the same proportion that this develops in the minds and hearts of our working people, the sooner will we come into our own.

True as is this last statement, one can not but feel that Mr. Gompers' position will satisfy neither capital nor labor. It is precisely upon the existence and extent of their mutual rights and privileges, that capital and labor differ. It is at least conceivable that what Mr. Gompers terms the workingman's "right," capital may consider a privilege assumed without reasonable warrant. It seems true, as the Federation contends, that capital has always been more concerned with lessening wages than with increasing them, and that it has never seriously considered its duty in the question of a living wage. On the other hand, capital claims that the workingman's main purpose in life has always been to sell his labor as dearly as possible, without due regard to existing economic conditions, and that whenever the interests of capital and labor have come in conflict, organized labor rarely stopped to consider the fact that capital as well as labor has certain inalienable rights. But even when the workingman's right is conceded, the extent to which he may go in defending it, still remains in dispute. It can hardly be admitted that organized labor can judge without prejudice, what the laborer's right may be, what are his privileges, and what his duty. The tendency of organized labor to find the court of final instance within its own circle, has been criticised as a fundamental weakness in the labor union's position. Equally unjust, is capital's claim that the decision of disputes must rest with its representatives.

FAILURE OF THE LABOR UNION

But while we may admit the utility and practical necessity of labor unions, and even find some place in the scheme of economic reform for the American Federation of Labor, it would be vain to hope that these agencies can effect a lasting change for the better in the condition of the workingman. The union is not an impartial investigator of conditions as they really are. It has put capital in the prisoner's box, and has assumed the double rôle of prosecuting attorney and judge. The question might be easily solved could we assume that the workingman is invariably the victim of oppression, and his employer a raging tyrant, or that labor represents revolt, and capital, justice. But this is not stating the case fairly. In the last quarter century, the vast expansion of mining and manufacturing interests, of the means of communication and transportation, and of every line of trade and commerce, has complicated economic conditions to a degree which, in a simpler age, would have been thought impossible. Older standards of value have become vague and shifting, and with capital in possession of the sources of wealth, capital untouched by the sense of justice which is founded on religion, it is not to be wondered at that labor has, at times, been deeply wronged. The workingman has not been blind to his wrongs. Unfortunately, however, his sense of injustice has too often made him ready to listen to the demagogue with his promised social panacea, and has prevented him and his unions, from taking that complete and just view of prevailing economic conditions which must be duly considered if the program of reform is to be practical. That labor can not, or will not, see the other side of the shield, is quite as fatal to the course of justice, as is the failure of capital to recognize the evil conditions for which it is largely responsible. Intelligent treatment can not be expected from a physician who will not study all the symptoms presented by the patient, and the practitioner at law who refuses to investigate the strength of his opponent's case will soon come to grief.

THE CAUSE OF THE FAILURE

Unwittingly, perhaps, the labor movement in this country has drawn much inspiration from the materialistic philosophy which places man's happiness in economic independence. It has refused to recognize that the labor question must be settled ulti-

mately by religion. The leaders of the movement may claim that provision for the religious welfare of the workingman is beyond their province. If so, they have pledged their associations to neglect the only factor which can be of real value in bettering his condition. Labor disputes arise because men forget justice. Until justice is deeply and permanently established in the hearts of workingmen and employers alike through the influence of supernatural religion, we can not hope that industrial wars will cease. At the recent convention of the American Federation of Labor, Mr. Walter George Smith of Philadelphia, ventured to present the claims of supernatural religion. It is somewhat significant that he was violently opposed by a strong minority, and that his position was not considered vitally important by the convention as a whole. In concluding his remarks, Mr. Smith, with the evident disapproval of many of the delegates, asked the convention to remember that while this life has its problems of importance, which call for immediate solution, it is at best a time of trial, and in its true purpose, a preparation for the world to come.

This is the central thought that should come to the employer and the worker alike, that this life of ours is a time of preparation. We can never expect the millennium in our time. It is through suffering, through trial, through tests, that character is perfected. The great object of life is not ease, is not going along the lines of least resistance, but is bearing a man's part of the burdens of the entire community, in order that this short life may be but a preparation for life eternal.

Labor unions, let it be repeated, may have useful purpose. The statement that they are a practical necessity may pass unchallenged. The union would be very nearly a perfect institution if, in the words of Benedict XV, it cared for "the moral perfection of the individual member as well as for his material welfare." But as long as labor organizations refuse to recognize the purpose of our finite life, and the place of supernatural religion in the heart of man, they can do nothing to help the world to find "the remedy for the misery and the wretchedness which at this moment presses so heavily and so unjustly upon the vast majority of the working classes." Life's equation will never balance, if God is not one of its terms.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The Anti-Profanity League of New York City has issued a report of its work during the past year. The League has as its "sole object, the suppression of the great American vice of profanity." In pursuance of this object, the League prints and distributes calendars, of which thousands are annually secured by the Liquor Dealers' Association for bar-room display, and holds mid-day street meetings. The League is a Catholic association, and has the approbation of the Archdiocesan Union of the Holy Name Society.

How deeply the Catholic spirit has penetrated the lives of the Belgian people is illustrated, according to the *Catholic Times*, by the first question which the refugees in England usually put to the committees which endeavor to find them a home. "How far off will the nearest Catholic Church be?" When history has written the glorious story of Belgian patriotism, shall Catholics have heard the last of the stupid calumny, so beloved by Protestant "missionaries" in Catholic regions, that the Catholic Church makes men cowards and traitors to their country?

An interesting discussion in the London *Tablet* brings out the fact that in reciting the rosary for the souls in purgatory, it is permissible to substitute the "Eternal rest" for the

"Glory." The reason is simple. The complete rosary consists of fifteen Our Fathers and one hundred and fifty Hail Marys, with the meditations. All the rest is an addition, pious and profitable, but not essential.

In a recent number of the *Boston Transcript*, "K. F." writes interestingly on "How the Classics Were 'Canned.'" The scholar will hardly admit the plea that the classics can be known satisfactorily through mere translations; and indeed, "K. F." does not press the point. The decision of this question, he admits, belongs to experts. But "K. F." is right in thinking that the majority of classical teachers "live too much in the past," and that they have too frequently resorted to "the pessimistic dodge of asking what can be expected of a sordid and materialistic age like ours."

They have made the great mistake of looking backward at the Renaissance, when every one that counted had to know Latin and Greek, whether he wanted to or not, instead of looking forward to a time when every one that counts will want to know Latin and Greek, whether he has to or not.

"K. F." holds that a strong reaction has sprung up against the exclusive emphasis laid on science by nineteenth century thinkers. The way is open for a revival of the classics, and the revival will come, provided teachers will look upon the classics as literature, and not as museum-cases from which to draw specimens to illustrate grammar and linguistics.

"Ah, me!" writes Thackeray of his editorial experiences, "we wound where we never intended to strike; we create anger where we never meant harm; and these thoughts are the thorns in our cushion." From the opposing standpoints and of racial affiliations, contributing editors continue to assail *AMERICA's* alleged French, German or English proclivities on the war question. Neutrality often puts thorns in the cushion; but it is comforting to reflect that *AMERICA's* policy of giving a hearing to all sides, has satisfied the majority of old readers, and secured new ones to an extent hitherto unprecedented in a similar period of three months. Commendation has outweighed the criticism. The president of a distinguished Irish college writes:

Since its inception, *AMERICA* has been the favorite paper of the Faculty, but for the last month or so, I have had the war-topics read to the students every week. It seems strange that we should be obliged to get our first reliable news of the European conflict from across the Atlantic, but such is the fact. With the possible exception of Mr. Belloc's contributions to *Land and Water*, *AMERICA* is the only paper in English, so far as I have seen, that gives an adequate and unbiased account of how things are really going on. The article, "Ireland and the War," by P. V., is excellent, and altogether true. One living in Ireland could hardly have written it, for just now he could not get the perspective.

May it not be that some of *AMERICA's* angry critics are hardly in a position to "get the perspective"?

Of late, *AMERICA* has criticised the anti-Catholic bias of the war news published in a number of American papers. These cablegrams, as it appears, emanated from a tainted foreign source, but it is pleasant to note that many American war-correspondents have written eloquently of the heroism of priests and nuns on the battlefield. The following paragraph is from the pen of Mr. William G. Shepherd, of the United Press:

There's the peace of a certain Warless Land that he knows about on his face and he reads his services over a dead German with the same tender tones and the same smile of hope that he has for the dead soldier who sleeps in the red, white and blue of France. I've seen the little

priest a score of times since then. He marches more than any soldier. There are scores of dead to bury; there are dozens of stories and confessions to hear from dying men in the hospitals; there are the broken-hearted women and children of the village who have lost their soldier loved ones to be comforted, and his task was so great that it seemed to me that if I were the little priest and saw so much of such terrible sorrow in a world gone so far away I would take off my white robe and fold it away and say, "God has forgotten us. What's the use?" Only I know by the little clergyman's face that he knows that God has not forgotten us, even though the cannons of men who are hungry to kill are sounding above the chant of the funeral services and even though each crash means more broken hearts and more dead to bury.

It may be that one result of this greatest of wars will be an increased respect for the Church that can produce men like this little French priest.

"When nine out of sixteen college graduates who apply for positions as teachers of mathematics," says the Philadelphia *Ledger*, "think that 'feasable,' 'attempts,' and 'trigonometry' are correct spelling, it is time for educators to look both surprised and alarmed." At the examination in question, an applicant wrote a paragraph of four hundred words, of which he misspelled twenty-two. Dr. G. W. Flounders, the chief examiner, claims that this lamentable showing is not the fault of the lower schools.

The public schools are doing just as much to teach correctness, in fact they are doing more along this line than ever before. But they are not continuing the instruction so long. Pupils usually do not have spelling lessons after they leave grammar school.

The Provost of the University of Pennsylvania is inclined to take issue with Dr. Flounders. He is sure that forty years ago, people were better spellers and, in his opinion, the faulty spelling of the present day is due to the poor methods of teaching prevalent in the schools.

It seems to me that the schools are not teaching this subject as they should. In my own school days, the teacher used to give out words as fast as we could write them. Then we exchanged slates and corrected one another's mistakes. Closer attention to spelling books, more spelling lessons, these are the remedies for modern inaccuracy. The old-fashioned spelling bee, where the pupil who failed went to the foot of the class, was also very stimulating.

It is interesting to note that the old-fashioned methods described by the Provost are to be found in the *Ratio Studiorum*, or plan of studies compiled for the use of Jesuit schools, toward the end of the sixteenth century. Their introduction into modern grammar schools and academies would do much to check what the *Ledger* calls "our bizarre, free-for-all spelling."

There is a tendency among social workers to criticize the methods employed by Catholic institutions of correction and for the relief of distress. Sometimes this criticism is the outcome of religious prejudice. Oftener, perhaps, it is based upon ignorance of the good which these institutions are accomplishing. Since of late the Sisters of the Good Shepherd have borne the brunt of this criticism, it is interesting to note what Judge Lindsey, of Denver, thinks of their work. The following quotation is from the Denver *Catholic Register*:

A committee, consisting of Dr. Hughes and Messrs. Armstrong and Cleveland, the latter two Protestants, told of an investigation made at the Good Shepherd home. Not one girl who was dissatisfied with the treatment was found. The home was declared to be more sanitary than the city's private houses.

Juvenile Judge Ben B. Lindsey said that he had sent so many girls to the Good Shepherd home that at times he was ashamed of himself, but he never knew one to be refused.

It would be impossible for a State institution to do the work the home does. The State isn't doing it, he reminded, whether it is possible or not. He declared that, when Protestants say to him that non-Catholics should not be sent to the home, he asks them why they don't start a similar Protestant home; but they don't do it. He is not a Catholic himself. The home, he showed, has saved thousands of dollars for the taxpayers, besides what it has done in a moral way. In his fifteen years' relations with it, the juvenile court officials have found only one girl who entered any kind of a protest against the Sisters, and he found on investigation that outside persons had influenced her to do this.

The sociology which attempts to divorce religion from the problem of correction is gaining ground throughout the country. Catholics will do well to keep a strict watch upon private and public committees of charities and correction. The proselytizer is still in our midst; often he, or she, is called a "social worker." It is well to add, however, that Catholic criticism will be acceptable, and what is more to the point, effective, only on condition that Catholics are ready to do their share of the work of social reform.

"The heart beats high," writes George Eliot, "and all brave deeds seem near to us and possible, in the presence of heroism." Here is a story of heroism, taken from the Salt Lake City *Intermountain Catholic*, well worth retelling.

One week ago, last Sunday, in a little northern Colorado mission church, it was Communion day for the children of the parish. Two little girls drove twenty-seven miles to receive their Saviour in the Sacrament of the Altar. The Mass, due to the fact that the priest celebrated the august sacrifice at a place some distance off before he went to this town, did not begin until 12:30. These girls and their parents had to arise at 3 o'clock in the morning and start their long drive in order that the youngsters could receive Communion. The girls, therefore, had been fasting thirteen hours all but a few minutes before they received the Eucharist, and they had been awake ten hours of those thirteen.

May this modern instance of Catholic heroism stir our sluggish city dwellers to imitate, afar off if not in detail, the heroism of those two little girls of Colorado, a heroism which, after all, is not extraordinarily uncommon in the sparsely settled districts of the great West.

In commenting upon the downfall of the bogus Knights of Columbus oath, Mr. C. B. MacDonald gives utterance to the following sentiments through the columns of the Caldwell, Kansas, *News*:

Among the best citizens I have ever known were members of the Catholic Church. I may not admire their religion; in fact I know nothing whatever about it. But when such men as Dan Macy, the Metzinger brothers, Will Duffy, and dozens of others I could mention, are condemned on account of their religion, in which they are fully as devout as the members of any other church organization, I feel that to class such men as traitors to their country is an outrage, unfair and indecent.

Mr. MacDonald has supplied Catholics with precious food for salutary thought. He knows nothing about the Catholic religion, but he does know "Dan Macy, the Metzinger brothers, Will Duffy and dozens of others." He argues that were the Church the monster which her enemies paint her, these men would repudiate her. A truly Catholic life is a better argument for the sanctity of the Church than many words. To paraphrase Cardinal Newman: "Let us live like Dan Macy, the Metzinger brothers and Will Duffy, and we have given the defamers of the Church an argument for which there is no answer."